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Heft 7

## Zamyād Yašt

Introduction, Avestan Text, Translation, Glossary

by

ALMUT HINTZE

Tb

1671.1

WIESBADEN 1994  
DWIG REICHERT VERLAG

ALMUT HINTZE · ZAMYĀD YAŠT

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Ib

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Universität Hamburg  
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und Kultur des  
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## Contents

Preface .....	7
Introduction .....	9
Avestan Text and Translation .....	13
Glossary .....	41
Select Bibliography .....	54
Abbreviations .....	56

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# નાદીરને અત્યારોની જાણી

## Preface

The text and translation of the Zamyād Yašt published here is based on my more comprehensive and detailed work in German, *Der Zamyād-Yašt*. Edition, Übersetzung, Kommentar. Wiesbaden: Dr. Ludwig Reichert Verlag, 1994, which is a revised version of my doctoral dissertation directed by Professor Johanna Narten at Erlangen University. For discussion of individual passages in the text as well as the justification of the translation the reader is referred to that book.

In that work, the text and translation of the Zamyād Yašt is split up into individual stanzas, so that the reader finds, for each stanza, the Avestan text, variant readings, translation and commentary in one place. However, it seemed useful also to have a version in which the text runs continuously for the benefit of the reader who wishes to get a general idea of the text. In order to make the translation more accessible to the general reader, and to members of the Zoroastrian community in particular, the language chosen for the translation here is English. The glossary is intended to be of assistance to students wishing to embark upon the study of the Avestan language.

I am very grateful to Dr. Elizabeth Tucker, one of my teachers from Oxford University, for kindly looking through the manuscript of this book at various stages and giving me valuable suggestions about the English translation and the glossary. Mr Farrokh Jal Vajifdar (London) has given me useful hints, too. I would also like to thank my friend Nadir Godrej (Bombay) for making the translation more poetic. To him this little book is dedicated.

It is hoped that this booklet may prove useful to students of the Avestan language and to friends and followers of Zarathushtra's religion.

Almut Hintze

Berlin, September 1994

## Introduction

The Zamyād Yašt (= Yašt 19) is a hymn (MP *yašt* ‘prayer, worship’) that forms part of the text corpus called the Avesta, the holy texts of the Mazdayasnians, who follow the religion founded by their prophet Zarathushtra. The language of these texts is an old North-East Iranian dialect of which, however, no documents outside the Avesta have been preserved. The language of the Avesta is therefore simply called Avestan.

The date of the Avestan texts and the date of Zarathushtra’s lifetime is difficult to establish and much disputed among scholars. However, there is at least a consensus that the texts belonging to the Avesta are not all from the same time but date from different periods. This can be seen from the language, which reflects a later stage of development in some of the texts than in others, as well as from the contents of the texts, since the texts do not represent a uniform stage of development of the religion.

The oldest parts of the Avesta are embedded in the middle of the 72 chapters of the Yasna ('worship'). The recitation of the Yasna accompanies the preparation and offering of the juice of the Haoma-plant mixed with sacrificial water, milk and other ingredients, but the text recited stands only partly in relationship to the ritual action. The oldest parts of the Avesta are called the Gāthās ('songs') and the authorship of these 17 songs is attributed by indigenous tradition as well as by most Avestan scholars to Zarathushtra himself. The Gāthās themselves enclose in their middle the Yasna Haptanhātti ('worship in seven chapters'), the very centre of the Yasna-ceremony. The language of the Gāthās, the Yasna Haptanhātti and four holy prayers (Y 27.13 *Ahuna Vairia*, Y 27.14 *Ašəm vohū*, Y 27.15 *Yeñhē hātām*, Y 54.1 *Airiiaman Išiia*) is called Old Avestan, because the language of these texts is more archaic than the language of the rest of the Avesta, which is called Young Avestan.

The text corpus of the Younger Avesta is much larger than that of the Older Avesta. In addition to the remaining chapters of the Yasna, to the Younger Avesta belong the Vispered, the Vidēvdād, some minor texts such as the Niyāyišns, Gāhs, Sīrōza and Āfrīngāns, and the Yašt. The 24 chapters of the Vispered (from Av. *vīspe ratauō* ‘all the Ratus’) are liturgical texts which are inserted into the Yasna in the Yasna-ceremony. The Vidēvdād (Av. *vī-daēuuadāta*- ‘law of those who reject the Daēvas’)<sup>1</sup> contains purity laws in 22 chapters. This text gives valuable insight into the private life of Mazdayasnians of the post-Achaemenian period. The five Niyāyišns are texts of praise and prayers to various Yazatas ('venerable ones'). The Gāhs are the five prayers each to be recited at a certain time of the day. Each of the two Sīrōzas contains a list of the thirty days of the month named after the Yazatas who are praised on the individual days. The Āfrīngāns are blessings pronounced on various occasions.

<sup>1</sup> On the meaning of the name see BENVENISTE, “Que signifie Vidēvdāt?”. *Henning Memorial Volume*, London 1970, 37–42.

A substantial and important part of the Younger Avesta is constituted by the 21 resp. 22 Yāsts<sup>2</sup>. These are hymns not only to Ahura Mazdā, the highest god, but also to various other Yazatas. In fact, the hymns to Ahura Mazdā (Yt 1), to the Aməsa Spəntas (Yt 2), Aša Vahišta (Yt 3) and Haurvatāt (Yt 4) are rather short and formulaic compilations compared to the longer and more original hymns to Anāhitā (Yt 5), Tištrya (Yt 8), Mithra (Yt 10), the Fravašis (Yt 13), Vərəθraγna (Yt 14), Aši Vaṇīhī (Yt 17) and Zamyād (Yt 19). Each Yāst is attributed to a certain day of the month whose genius is praised in the respective Yāst. The order of the Yāsts corresponds to the order of the days of the month as it is fixed in the Sīroza.

In spite of the fact that it has not been possible to reconstruct a metrical pattern which is applied with consistency in the Yāsts, the Yāsts seem to be metrical poetry. This emerges from a definite preponderance of verse-lines counting eight syllables. Thus, for instance, in the Zamyād Yāst a whole series of stanzas consists of eight-syllabic verses, e.g. Yt 19.92–96. The numerous exceptions from the regular eight- or twelve-syllabic verse may be explained in that the original metrical pattern has not been preserved consistently in the text-form of the Yāsts which has come down to us.

The Zamyād Yāst is attributed to the 28th day of the month, the day of the Earth. From this the Yāst has its name (Av. zam- 'earth'). However, only a very small portion of the Zamyād Yāst deals with the earth and even that part is not a proper hymn with an opening and closing formula of praise, but much more a list of names of mountains found in the land of the Iranians. The first and the last stanza of the section on the earth are narratives telling about the primordial mountains, the lofty Haraitī and the Zərədəzā-mountain (stanza 1), out of which all other mountains, whose names are given in stanzas 2–6 and which number 2244 (stanza 7), were to arise. The last stanza of that section tells how the land, over which these mountains extend, was divided among the three social groups, namely the priests, the warriors and the farmers (stanza 8).

It is only from stanza 9 of the Zamyād Yāst that the proper hymn starts, but it is not the Earth that is being praised but the *x̄arənah-* (MP *xwarrah* 'fortune, glory, splendour'). The praise of the *x̄arənah-* is the proper theme of the Zamyād Yāst and it continues throughout the hymn until the end in stanza 96. One gets the impression that stanza 9–96 form an independent hymn to *x̄arənah-* which was only combined with stanza 1–8, the section on the Earth, in order that the whole Yāst might be attributed to the day of the Earth, the 28th day of the month, because the *x̄arənah-* does not have its own day in the Mazdayssian calendar.

The hymn to *x̄arənah-*, i.e. stanza 9–96 of the Zamyād Yāst, deals with divine and human beings who owned or desired the *x̄arənah-*, and tells what they did

<sup>2</sup> The number of Yāsts depends on whether the Srōś Yāst transmitted in the Yasna (Y 57 = Yt 11a) is counted as one of the Yāsts.

when they possessed the *x̄arənah-* or what they did in order to get hold of it. Two types of *x̄arənah-* are distinguished in that hymn: the *x̄arənah-* belonging to the Kauui-dynasty (Av. *kauuaēm x̄arənō*) and the gleaming *x̄arənah-* (Av. *ax̄arətəm x̄arənō*). The *x̄arənah-* of the Kauui-dynasty belonged to Ahura Mazdā when he created the world, to the Aməsa Spəntas, to all other Yazatas and the Renovators and Saviours (stanza 9–24). Furthermore, it accompanied the Rulers of the Pešdādian dynasty, Haošīaŋha, Urupi.azinauuanṭ and Yima. But Yima lost the *x̄arənah-*, because he had started to lie. Along with the *x̄arənah-* Yima also lost his rule and kingdom and started to wander about on the earth unhappily. The *x̄arənah-* left Yima three times in the shape of a bird of prey and each time it flew away it was grasped in turn by Mithra and the heroes Thraētaona and Kārasāpa. The references to the names of the heroes gives an opportunity to the poets to tell stories about their heroic feats, especially their slaying of the dragon (26–44).

The praise of the gleaming *x̄arənah-* forms the centre of the hymn (stanza 45–69). The gleaming *x̄arənah-* does not accompany divine and human beings but is desired by them. Spənta Mainiu and Aŋra Mainiu desire it and send out their swiftest messengers to catch it. There is a description of the race between the Fire and the Dragon Dahāka, each of whom wants to get hold of the *x̄arənah-*, but just as one of them wants to grab it, he is frightened by the threatening words of his adversary. The *x̄arənah-* escapes to Lake Vourukaša and at the bottom of the deep lake the Yazata, the Lord Apām Napāt, grabs it (45–54). Then the Turanian Fraŋrasian comes along to the lake wanting to catch the *x̄arənah-*. He throws off his clothes and jumps naked into the water trying to grasp the *x̄arənah-*. But the *x̄arənah-* escapes and at the place to which it has escaped a new bay emerges. Very angry Fraŋrasian comes out of the water speaking words of abuse. Then he starts a second and a third attempt, which are described in the same way and remain likewise without success. With each failed attempt Fraŋrasian speaks more words of abuse (55–64). This is followed by a description of the region of Lake Kāsaoiia and the Haētumaṇṭ, which is full of *x̄arənah-* (65–69).

In the remaining part of the hymn it is again the *x̄arənah-* of the Kauui-dynasty that is praised. The *x̄arənah-* of the Kauui-dynasty accompanied the individual rulers of that dynasty whose names are listed, especially Kauui Haošrauuah, who defeated the Turanian Fraŋrasian (70–77). The *x̄arənah-* of the Kauui-dynasty also accompanied Zarathushtra so that he could think, speak and act according to the religion and, with the help of the Ahuna-Vairii-prayer, chase all demons under the earth. It is this *x̄arənah-* which accompanied Kauui Vištāspa so that he could defeat all enemies of the new religion (78–87). Finally, the *x̄arənah-* of the Kauui-dynasty accompanies the 'victorious one among the saviours' (Yt 19.89 *saošiāntəm vərəθrājanəm*), that is Astuuāt.ərəta, and his friends, when he brings about the renovation of the world (Av. *frašō.kārəti-*). Astuuāt.ərəta, the son of Višpa.tauruuairi, steps forth from Lake Kāsaoiia brandishing his victorious missile, his gaze making the whole corporeal world in-

destructible. Aŋra Mainiu is completely defeated and retreats powerless (88–96).

This last section describing the renovation of the world is unique in the whole of the Avesta, since it is the most detailed description of the eschatological events that has come down to us. Apart from this, the Zamyād Yašt contains also other unique and original passages, such as the description of the contest between the Fire and Aži Dahāka, or the episode of the three failed attempts of the Turanian Fraŋrasian to get hold of the gleaming *x̄arənah-*. The detailed geographical description of the region of the Haētumāṇt is unique in the Avesta, too. This hymn contains several pearls of Avestan literature which render it well worth reading.

## Zamyād Yašt

Avestan Text<sup>3</sup> and Translation

1. *paoiriīō gairiš hām.hištaₖ₁  
spitama zaraϑuštra  
paiti āīa zomā₁ haraiti barš  
hā hama × pairi.saēte₂  
frāpāiā₃ daj̄hūš₄ ā  
× upaošaŋv̄hāsc₅  
bitiio₅a zrədazō₆ gairiš  
pārəntarəm₇ arədō₇a manušahe  
hāmō hasci₇ × pairi.saēte₂a  
frāpāiā₃a daj̄hūš₄a ā  
× upaošaŋv̄hāsc₅b*

2. *ahmaₖ₁ hacā garaiiō fraoxšiiān  
× usaδā₁ uśidareno  
ərəzifiasca₁a fraorəpō  
x̄shluo₁b ərəzuro₂  
haptav̄o₂a būmiiō₃  
aśθemō₃a raođitō  
naomō₄ mazišuuā₅  
dasəmō aŋtarə.daj̄huš₆  
aēuuandasō ərəzišō₇  
duuadasō₇a vāiti.gaēsō₈*

3. *ādaranasca₁ baīanasca  
iškatāca₂ upāiri.saēna₃  
kāsō.tafəđra₄ + vafra₅  
duua hamākuna₅a pauruuata  
ašta.vašanō₅b₆ ašta.auruuanta₇  
ašta.auruuanta₇ × frāñkauuō₈  
cav̄βārō viđβana₉ kaofō*

'The first mountain to arise,  
o Spitāma Zaraϑuštra,  
on this earth (was) the lofty Haraitī;  
the whole of it extends around  
both up to the western lands and  
(up to) the eastern (lands).'

The second mountain (to arise was)  
Zerədaza, the other half of Manuša;  
the whole of it extends around  
both up to the western lands and  
(up to) the eastern (lands).'

'From there grew forth the mountains:  
Usaδā Uśidarena  
and the mountaint Ərəzifia,  
as the sixth Ərəzura,  
as the seventh Būmīia,  
as the eighth Raođita,  
as the ninth Mazišuuānt,  
as the tenth Antara.daj̄hu,  
as the eleventh Ərəziša,  
as the twelfth Vāiti.gaēsa;'

'and Ādarana and Baīiana,  
and Iškata Upāiri.saēna,  
Kāsō.tafəđrā (and) Vafrā,  
the two rocky mountains hooked  
together, the Eight-Pass mountains,  
the Eight-Runner peaks,  
the Four-Viđβana mountains.'

<sup>3</sup> The numbers following individual Avestan words indicate that there are variant readings in the manuscripts. The numbers are identical with those in my critical edition of the text.

4. *aēzaxasca<sup>1</sup> maēnaxasca<sup>1b</sup>  
vāxə̄drikaēca<sup>2</sup> asaiaēca<sup>3</sup>  
tuδaskaēca<sup>4</sup> višauuaēca<sup>5</sup>  
draošiuuāsca<sup>6</sup> sāriuuāsca  
naŋhušmāsca<sup>7</sup> kakahiuušca<sup>8</sup>  
aṇtarə.kāŋha<sup>9</sup>*
5. *\*sicidāuuasca<sup>1</sup> ahuranasca<sup>2</sup>  
raēmanasca<sup>2a</sup> aṣa.stəmbanasca<sup>3</sup>  
uruṇiō.vāiδimiδkaēca<sup>4</sup>  
\*asauuaāsca<sup>5</sup> \*usaomasca<sup>6</sup>  
ušta.x"arənāsca siiāmakasca<sup>7</sup>  
\*vafruuāsca<sup>7a</sup> vourušasca<sup>8</sup>*
6. *yahmiia.jatarasca<sup>1</sup> ađutauuaāsca<sup>2</sup>  
spitauuarənāsca<sup>3</sup> spəṇtō.đātasca  
kadruua.aspasca<sup>3a</sup> kaoirisasca<sup>4</sup>  
taērasca barō.sraiianō<sup>4a</sup>  
baranasca<sup>5</sup> frāpāiāsca gairiš<sup>6</sup>  
udriiasca raēuuāsca gairiš<sup>6</sup>  
yaēšamca<sup>6a</sup> parō mašiūāka<sup>6b</sup>  
+ aīβitaēđca<sup>7</sup> + spašitaēđca<sup>8</sup>  
gairinām<sup>8a</sup> nāmām<sup>9</sup> dāđarə*
7. *cađβarasca<sup>1a</sup> ađa garaiiō  
spitama zarađuštra  
cađβarəsəlatəmca<sup>1b</sup> duuaēca<sup>1</sup> saite  
duuaēca<sup>1</sup> hazan̄re*
8. *yauuał anu aipī  
\*aēte<sup>1</sup> garaiiō višastarə<sup>2</sup>  
višpm<sup>2a</sup> auuał aipī draonō bažat<sup>3</sup>  
ađaurunaēca<sup>3a</sup> rađaēstāica<sup>3b</sup>  
vāstriiāica<sup>3c</sup> fšuiiēnte<sup>3d</sup>*

'Aēzaxa and Maēnaxa,  
the two Vāxə̄drikā and the two Asaiā,  
the two Tuδaskā and the two Višauuā,  
Draošiuuānt and Sāriuuānt,  
Naŋhušmaṇt and Kakahiuu  
and the Aṇtarə.kāŋha(-mountains).'

'Sicidauua and Ahurana,  
Raēmana and Aṣa.stəmbana  
and the two Uruniiō.vāiδimiδkā,  
Asanuuānt and Usaoma,  
Ušta.x"arənā and Siiāmaka,  
Vafruuānt and Vouruša.'

'Yahmija.jatara and Ađutauuh,  
Spitauuarənah and Spəṇtō.đāta,  
Kadruua.aspaa and Kaoirisaa,  
and the peak of Barō.sraiian,  
Barana and the mountain Frāpāiā,  
Udriia and the mountain Raēuuānt,  
and the other mountains to whom  
the mortals have given names formerly  
(taking them) from walking on and ob-  
serving (the mountains).'

'Thus there are,  
o Spitāma Zarađuštra,  
two thousand and two hundred  
and forty-four mountains.'

'Over all this space  
over which these mountains extend  
the share for the priest, the warrior  
and for the farmer who breeds cattle  
has been established.'

## Karde I

9. *uγrəm kauuaēm x"arənō  
mazdađātəm yazamaide  
aš.vāṇdrəm<sup>1</sup> uparō.kairīm  
ϑamnaŋ" hāntəm<sup>2</sup> varəcaŋ" hāntəm<sup>3</sup>  
yaozštiuuantəm  
tarāđātəm<sup>4</sup> ańiiaiš dāmān*

10. *yat asti ahurahe mazdā  
yaθa dāmān daθał ahurō mazdā  
pouruca vohuca pouruca sriraca  
pouruca abdaca<sup>1</sup> pouruca frašaca  
pouruca bāmīiāca<sup>1a</sup>*

11. *yat kərənauuān<sup>1</sup> frašəm ahum<sup>1a</sup>  
+ azarəsəntəm<sup>2</sup> + amarəśāntəm<sup>3</sup>  
afriđiiaňtəm apūiiaňtəm<sup>3a</sup>  
yauuaějīm<sup>4</sup> yauuaěsūm<sup>4a</sup>  
vasō.xšađrəm  
yat irista<sup>4b</sup> paiti ushištān  
jasāł juuaiiō<sup>5</sup> amarəztiš  
daθaite<sup>6</sup> frašəm vasna<sup>7</sup> aŋhus*

12. *būn<sup>1</sup> gaēđā amarəšāntiš<sup>2</sup>  
yā aṣahe saŋ"haitiš  
+ niš + tał<sup>3</sup> paiti druxš nāsāite<sup>4</sup>  
yađał aiβicił jaymat<sup>5</sup>  
aṣauuanəm mahrkavəi  
aom ciđrəmca<sup>5</sup> stimca<sup>6</sup>  
ađałca<sup>7</sup> \*maire<sup>7a.8</sup> nāsātaēca<sup>8</sup>  
mairiio<sup>9</sup> ađa<sup>10</sup> \*aratuš<sup>10a</sup>*

13. *<sup>1a</sup> ahe raiia x"arənāhaca  
təm<sup>1b</sup> yazāi surunuuta yasna<sup>1</sup>*

'We worship the mighty Glory of the  
Kauui-dynasty created by Mazdā,  
the highly praised, supreme worker,  
determined, energetic,  
skilful,  
overcoming the other creatures.'

'(The Glory,) which belongs to Ahura  
Mazdā, so that Ahura Mazdā creates  
the creatures, the many good ones, the  
many beautiful ones, the many mar-  
vellous ones, the many excellent ones,  
the many radiant ones.'

'So that they may make life excellent,  
ageless, without decay,  
not rotting, not putrefying,  
living forever, thriving forever,  
ruling as it wishes.

When the dead will rise, (then) will  
come the one without decay reviving  
(the dead) (and) life will create excel-  
lent things according to its own wish.'

'The world of Truth will be undecaying  
from generation to generation.  
Falsehood will be returned to the place  
where it had come from  
to destroy the truthful one, himself, his  
family and existence. The (female) vil-  
lain will be terrified and the lawless  
(male) villain will disappear.'

'On account of his splendour and glory  
I will worship him with audible venera-

uγrəm kauuaēm x<sup>o</sup>arənō  
mazdađātəm zaov̄rābiō  
uγrəm kauuaēm x<sup>o</sup>arənō  
mazdađātəm yazamaide  
+ haoma<sup>2</sup> + yō<sup>2</sup> gauua  
[ = Ny 1,16 barəsmana  
hizuuō<sup>4</sup> dañhaŋha<sup>5</sup> māvra  
vacaca ūiaov̄naca zaov̄rābiasca  
aršuxdāēbiasca vāγzibīō<sup>6</sup>  
yējhe hāt̄am āał yesnē paitī  
vañhō<sup>8</sup> mazdā ahurō vaēdā  
ašāt hacā yāñhamcā  
taſcā ] tāscā yazamaide

## Karde II

14. uγrəm kauuaēm x<sup>o</sup>arənō  
mazdađātəm yazamaide  
aš.vāñdrəm<sup>1</sup> uparō.kairīm  
θamnaŋ<sup>v</sup>hañtəm<sup>2</sup> varəcan<sup>v</sup>hañtəm<sup>3</sup>  
yaov̄stiuanləm  
tarađātəm<sup>4</sup> ańiiaiš dāmən

15. yał asti <sup>1</sup>amošanəm spəñtanəm  
xšaētanəm × varəzī.dōiñranəm<sup>1a</sup>  
× bərəzatqəm<sup>2</sup> aiβiiāmanəm<sup>3</sup>  
taxmanəm aħūriiānəm  
yōi aiðiejanhō<sup>4</sup> ašauuanō

16. <sup>1a</sup>yōi haptā hamō.manāñhō  
yōi haptā hamō.vacan̄hō  
yōi haptā hamō.ūiaov̄nāñhō  
yaēšqm<sup>1b</sup> asti haməm manō  
haməm vacō haməm ūiaov̄nəm  
hamō + ptāca<sup>1</sup> frasāstaca<sup>1c</sup>  
yō daðuuā ahurō mazdā<sup>2</sup>

tion, the mighty Glory of the Kauui-dynasty, created by Mazdā (I will worship him) with libations. We worship the mighty Glory of the Kauui-dynasty, created by Mazdā with Haoma mixed with milk, with sacrificial grass, with skill of tongue and formulation, with word and deed, and with libations and with correctly uttered words. In the worship of which (male Entities) of those who exist and in the worship of which (female Entities) the Wise Lord knows what is better according to Truth, we worship these (male) and these (female Entities).'

17. yaēšqm ańiio ańiiehē<sup>1b</sup>  
uruuānəm aiβi.vaēnaiti<sup>1</sup>  
mərəv̄βəñtəm<sup>2</sup> humataēšu  
mərəv̄βəñtəm<sup>2</sup> hūxtaēšu  
mərəv̄βəñtəm<sup>2</sup> huuarstaēšu  
mərəv̄βəñtəm<sup>2</sup> garō nmānəm<sup>2a</sup>  
yaēšqm raoxsnāñhō pantānō  
āuuaiiałqm auui zaov̄rā

18. yōi həñti ḥñhām dāmanəm  
yał ahurahe mazdā  
dātarasca marəxstarasca<sup>1a</sup>  
v̄βarəxstarasca aiβiiāxstarasca<sup>1</sup>  
nipātarasca<sup>1b</sup> nišharətarasca<sup>1</sup>

19. taēcīt yōi vasna frašəm ahum daðən  
+ azarəsəñtəm<sup>1</sup> + amaršāñtəm<sup>2</sup>  
afriñiāñtəm apuiianləm  
[ (= Yt 19.11) yauuaējīm<sup>4</sup>  
yauuaēsūm<sup>4a</sup> vasō.xšaðrəm  
yał irista<sup>4b</sup> paiti ushiñtən  
jasāt juuaiiō<sup>5</sup> amarəxti  
daðaite<sup>6</sup> frašəm vasna<sup>7</sup> aňhuš ]

20. [ (= Yt 19.12) būn<sup>1</sup> gaēðā  
amaršāñtis<sup>2</sup>  
yā ašahe saŋ<sup>v</sup>haitiš  
+ niš + tał<sup>3</sup> paiti druz̄ nāšātē<sup>4</sup>  
yaðāt aiβicił jaγmat<sup>5</sup>  
ašauuanəm mahrkaðāi  
aom ciðrəmca<sup>5</sup> stīmca<sup>6</sup>  
āðatca<sup>7</sup> × maire<sup>7a.8</sup> nāšātaēca<sup>8</sup>  
mairiiō<sup>9</sup> aða<sup>10</sup> × aratuš<sup>10a</sup>  
ahe raiia ... (= Yt 19.13)...  
... tāscā yazamaide

'Of whom one looks upon  
the soul of the other,  
while thinking of good thoughts,  
while thinking of good words,  
while thinking of good deeds,  
while thinking of the House of Welcome.  
Whose paths are light  
when they draw near to the libations.'

'Who are the creators and formers,  
the fashioners and guardians,  
the protectors and watchers  
of these creatures  
of Ahura Mazdā.'

'It is they who will make life excellent  
according to wish, ageless, without  
decay, not rotting, not putrefying,  
living forever, thriving forever,  
ruling as it wishes.

When the dead will rise, (then) will  
come the one without decay reviving  
(the dead) (and) life will create excel-  
lent things according to its own wish.'

'The world of Truth will be  
undecaying  
from generation to generation.  
Falsehood will be returned to the place  
where it had come from  
to destroy the truthful one, himself, his  
family and existence. The (female) vil-  
lain will be terrified and the lawless  
(male) villain will disappear.'  
On account of his splendour ...  
and these (female Entities) we worship.'

## Karde III

21. *uγrəm kauuaēm* [ (= Yt 19.9)  
x<sup>r</sup>arənō

*mazdaðātəm yazamaide  
aš.van̄drəm uparō.kairīm  
ϑamnaŋ<sup>v</sup>haṇtəm varəcaŋ<sup>v</sup>haṇtəm  
yaoxštiuāntəm ]  
taraðātəm<sup>1a</sup> ańińāiś dāmān*

'We worship the mighty Glory  
of the Kauui-dynasty  
created by Mazdā,  
the highly praised, supreme worker,  
determined, energetic,  
skilful,  
overcoming the other creatures.'

22. *yat asti mańińauuanām  
yazatanām gačińiianāmca  
zātanāmca azātanāmca<sup>1</sup>  
frašō.carəv̄ram saošińantāmca*

'(The Glory,) which belongs to the  
spiritual and corporeal adorable ones,  
the born and unborn  
Renovators and Saviours.'

23. *taēcił yōi frašəm vasna ahum davən  
+ azarəsəntəm<sup>1</sup> + amaršāntəm<sup>2</sup>  
afriińiāntəm apuiiāntəm<sup>3</sup>  
[ (= Yt 19.11) yauuaējīm<sup>4</sup>  
yauuaēsūm<sup>4a</sup> vaso.xšav̄rəm  
yat irista<sup>4b</sup> paiti usəhiſtān  
jasāt juuaiiō<sup>5</sup> amərəztiš  
dav̄aite<sup>6</sup> frašəm vasna<sup>7</sup> aŋhus ]*

'It is they who will make life excellent  
according to wish, ageless, without  
decay, not rotting, not putrefying,  
living forever, thriving forever,  
ruling as it wishes.  
When the dead will rise, (then) will  
come the one without decay reviving  
(the dead) (and) life will create excel-  
lent things according to its own wish.'

24. [ (= Yt 19.12) būn<sup>1</sup> gaev̄ā  
amaršāntiš<sup>2</sup>  
yā ašahe saŋ<sup>v</sup>haitiš  
+ niš + tał<sup>3</sup> paiti druxš nāšāite<sup>4</sup>  
yađāt aijicił jaγmat  
ašauuanām mahrkāv̄āi  
aom ciđrəmca<sup>5</sup> stīmca<sup>6</sup>  
ađačca<sup>7</sup> × mairē<sup>7a,8</sup> nāšālaēca<sup>8</sup>  
mairiiō<sup>9</sup> ađa<sup>10</sup> × aratuś<sup>10a</sup> ]  
ahe raiia (= Yt 19.13) ...  
... tāscā yazamaide

'The world of Truth will be  
undecaying  
from generation to generation.  
Falsehood will be returned to the place  
where it had come from  
to destroy the truthful one, himself, his  
family and existence. The (female) vil-  
lain will be terrified and the lawless  
(male) villain will disappear.'  
On account of his splendour ...  
and these (female Entities) we worship.'

## Karde IV

25. *uγrəm kauuaēm* [ (= Yt 19.9)  
x<sup>r</sup>arənō

*mazdaðātəm yazamaide  
aš.van̄drəm<sup>1</sup> uparō.kairīm  
ϑamnaŋ<sup>v</sup>haṇtəm<sup>2</sup> varəcaŋ<sup>v</sup>haṇtəm<sup>3</sup>  
yaoxštiuāntəm ]  
taraðātəm<sup>4</sup>] ańińāiś dāmān*

'We worship the mighty Glory  
of the Kauui-dynasty  
created by Mazdā,  
the highly praised, supreme worker,  
determined, energetic,  
skilful,  
overcoming the other creatures.'

26. *yat upaŋhacał haosiiāŋhəm<sup>1</sup>  
paraðātəm*

*darəv̄omcił aipi<sup>2</sup> zruuānəm  
yat xšaiata paiti būmīm haptaiňiām  
daēuuānām mašiiānāmca  
yāv̄βam pairikanāmca  
sāv̄rəm kaoiām karafnāmca  
yō janat duua ḥrišuuā  
māzańiianām daēuuānām  
varəv̄tīianāmca druuatām  
ahe raiia ... (= Yt 19.13) ...  
... tāscā yazamaide*

'(The Glory,) which accompanied  
Haošiiaŋha Paraðāta,  
for a long time,  
so that he ruled over the earth of seven  
parts, over demons and mortals,  
over wizards and witches,  
over commanders, seers and ritualists.  
Who slew two thirds  
of the gigantic demons, of the deceitful  
ones who have made their (bad) choice.  
On account of his splendour ...  
and these (female Entities) we worship.'

## Karde V

27. *uγrəm kauuaēm* [ (= Yt 19.9)  
x<sup>r</sup>arənō

*mazdaðātəm yazamaide  
aš.van̄drəm<sup>1</sup> uparō.kairīm  
ϑamnaŋ<sup>v</sup>haṇtəm<sup>2</sup> varəcaŋ<sup>v</sup>haṇtəm<sup>3</sup>  
yaoxštiuāntəm ]  
taraðātəm<sup>4</sup>] ańińāiś dāmān*

'We worship the mighty Glory  
of the Kauui-dynasty  
created by Mazdā,  
the highly praised, supreme worker,  
determined, energetic,  
skilful,  
overcoming the other creatures.'

28. *yat upaŋhacał taxməm  
urupi.azinauāntəm<sup>1,2</sup>*

*yat xšaiata paiti būmīm haptaiňiām  
daēuuānām mašiiānāmca*

'Which accompanied the brave  
Urupi.azinauānt,  
so that he ruled over the earth of  
seven parts, over demons and mortals,

*yāθβ̄am pairikanāmca  
sāθr̄am kaoiām karafnāmca*

29. *yaₗ bauuaₗ aiβi.vaniā<sup>z</sup>  
vispe daēuua mašūāca  
vispe yātāuuō pairikāsca  
yaₗ barata aŋram<sup>1</sup> maṇiūm  
framitəm aspahe kshrpā  
ϑrisatəm aiβi.gāmanām  
uuā<sup>2</sup> pairi zāmō karana  
ahe raiia ... (= Yt 19.13) ...  
... tāscā yazamaide*

over wizards and witches,  
over commanders, seers and ritualists.<sup>3</sup>

'So that he overcame  
all demons and mortals,  
all wizards and witches.  
(It accompanied him) when he rode the  
Evil Spirit transformed into the shape  
of a horse, for thirty years  
around both edges of the earth.  
On account of his splendour ...  
and these (female Entities) we worship.'

## Karde VI

30. *uγr̄m kauuaēm [= Yt 19.9)  
x̄arənō*

*mazdaδātəm yazamaide  
aš.vāndrəm<sup>1</sup> uparō.kairīm  
ϑamnan<sup>v</sup>haṇtəm<sup>2</sup> varəcan<sup>v</sup>haṇtəm<sup>3</sup>  
yaox̄stiuuaṇtəm  
tarādātəm<sup>4</sup>] aṇiāiś dāmān*

'We worship the mighty Glory of the  
Kauui-dynasty  
created by Mazdā,  
the highly praised, supreme worker,  
determined, energetic,  
skilful,  
overcoming the other creatures.'

31. *yaₗ upanhacaₗ<sup>1a</sup> yim yiməm<sup>1b</sup>  
x̄saētəm<sup>1c</sup> huuq̄θəm<sup>1d</sup>*

*darəγ̄mcit̄ aipi zruuānəm<sup>1e</sup>  
yaₗ zṣaiiai<sup>1f</sup> paiti būmīm<sup>1g</sup>  
haptaiθiiq̄m<sup>1h</sup>*

*daēuuānām [= Yt 19.26)  
mašūānāmca*

*yāθβ̄am pairikanāmca  
sāθr̄am<sup>1i</sup> kaoiām ] karafnāmca<sup>1m</sup>*

'(The Glory,) which accompanied  
shining Yima of good herds  
for a long time,  
so that he ruled over the earth  
of seven parts,  
over demons  
and mortals  
over wizards and witches,  
over commanders, seers and ritualists.'

32. *¹yō uzbarat̄<sup>1b</sup> haca<sup>1</sup> daēuuāeibiō<sup>2</sup>  
uiie iſtiſca<sup>3</sup> saokāca<sup>3a</sup>  
uiie fṣaoniſca<sup>4</sup> vāθβ̄āca*

'Who brought up from the demons  
both prosperity and reputation,  
both flocks and herds,

*uiie ×θraſſca<sup>5</sup> frasastiſca<sup>6</sup>  
yeñ̄he<sup>6a</sup> x̄saθrādā<sup>7</sup> ×x̄airiōm<sup>8</sup>  
+ tū<sup>8</sup> astu<sup>9</sup>  
uiie x̄arəv̄e<sup>10</sup> ajiamne<sup>11</sup>  
amarəšānta<sup>12</sup> pasu.vīra<sup>12a</sup>  
aŋhaošāmne<sup>13</sup> āpa.uruuāire<sup>13a</sup>*

33. *yeñ̄he<sup>1a</sup> x̄saθrādā<sup>1</sup>  
nōi<sup>1b</sup> aotəm<sup>1c</sup> ḡ̄ha nōi<sup>1</sup> garəməm<sup>1d</sup>  
nōi<sup>1</sup> zauruuā<sup>1e</sup> ḡ̄ha<sup>1e</sup> nōi<sup>1</sup>  
mərəv̄iūiū<sup>1f</sup>  
nōi<sup>1</sup> araskō<sup>2</sup> daēuuā.dātō<sup>2a</sup>  
para anādruxtōit̄<sup>3</sup>  
para ahmāt̄ yaₗ hīm<sup>4</sup> aēm  
draoγ̄əm<sup>5</sup> vācim<sup>5a</sup> aŋhaiθiṁ<sup>5b</sup>  
cinmāne paiti.barata<sup>6</sup>*

34. *āat̄ yaₗ hīm<sup>1</sup> aēm<sup>1a</sup>  
draoγ̄əm<sup>2</sup> vācim<sup>2a</sup> aŋhaiθiṁ<sup>2b</sup>  
cinmāne<sup>3</sup> paiti.barata<sup>4</sup>  
vaēnəmənəm<sup>4a</sup> ahmāt̄<sup>5</sup> haca x̄arənō  
mərəγ̄ahe kshrpā frašusat̄<sup>5a</sup>  
auuaēnō<sup>5b</sup> x̄arənō frašētō<sup>6</sup>  
yō yimō x̄saētō huuq̄θəō  
brāsat̄<sup>7</sup> yimō aśātō<sup>7a</sup>  
dōuš.manahīāica<sup>8</sup> hō stərətō<sup>9</sup>  
nidārat̄<sup>10</sup> upairi zqm<sup>10a</sup>*

35. *paoirīm<sup>1a</sup> x̄arənō apanəmata<sup>1b</sup>  
x̄arənō yimāt̄<sup>1</sup> haca x̄saētāl̄<sup>2</sup>  
ſusat̄<sup>2a</sup> x̄arənō yimāt̄<sup>2b</sup> haca  
viūuānhusat̄<sup>2c</sup>  
mərəγ̄ahe<sup>3</sup> kshrpā vārəγ̄nahe<sup>4</sup>  
aom x̄arənō hanḡūruuuāiata<sup>4a</sup>  
miθrō yō<sup>4b</sup> vouru.gaoiiaoiči<sup>4c</sup>*

<sup>4</sup> There is an error of logic. It should be: 'before his lying'.

both contentment and honour.  
Under whose reign let that which is  
edible exist:  
(let) both kinds of the food (be) undi-  
minishing, cattle and men undecaying,  
water and plants not drying up.'

'Under whose reign  
there was no frost, no heat,  
no old age, no  
death,  
no envy created by demons:  
before his not-lying<sup>4</sup>,  
before he took up  
the false word, the untrue one  
into his endeavour.'

'When he had taken up  
this false word, the untrue one,  
into his endeavour,  
the Glory flew away from him visibly  
in the shape of a bird.

Not seeing the Glory shining Yima  
of good herds was driven off.  
Unhappy Yima started to wander about  
and being laid low because of his evil-  
mindedness he kept himself hidden on  
the earth.'

'For the first time the Glory went away;  
the Glory, from shining Yima.  
The Glory hastened away from Yima,  
the son of Vivasant,  
in the shape of a bird of prey.  
That one, the Glory, Miθra seized,  
(Miθra) of wide pastures,

yō srut̄.gaošō<sup>4d</sup> hazanra.yaoxštiš<sup>4e</sup>  
miθrəm<sup>4f</sup> vīspanam<sup>4g</sup> dažiunam  
dañhupaitim yazamaide  
yim fradaθat̄ ahurō<sup>4h</sup> mazdā  
x̄arənān<sup>v</sup> hastəməm  
mañiauuanam yazatanam

36. yał bitim<sup>1a</sup> x̄arənō apanəmata<sup>1b</sup>  
x̄arənō yimał<sup>1c</sup> haca x̄saētāt̄  
šusał<sup>1d</sup> x̄arənō yimał haca  
viiuañhuśał<sup>1e</sup>  
mərəγahē<sup>1f</sup> kəhrpa vārəγnahe<sup>1g</sup>  
aom x̄arənō hanğuruuiaiata<sup>1h</sup>  
vīso<sup>1i</sup> puθrō āθbiāñnoiś<sup>1i</sup>  
1k vīso<sup>1j</sup> sūrāiă<sup>1l</sup> ḡraētaonō  
yat<sup>1m</sup> ās mañiānqam<sup>1n</sup> vərəvruuuanam<sup>1o</sup>  
vərəvruuuastəmō<sup>1p</sup> ańiio<sup>2</sup>  
zarađušrat̄

37. yō janał ažim<sup>1a</sup> dahākəm [ (= Y 9,8)  
v̄rizafanəm<sup>4</sup> ḡrikamərəðəm<sup>5</sup>  
x̄suuaš.āsīm<sup>6</sup> hazanrā.yaoxštim<sup>7</sup>  
aš.aojənəhəm<sup>8</sup> dačuuim<sup>9</sup> + drujim<sup>10</sup>  
aγəm gaēñāuuuiō<sup>11</sup> druuañtəm<sup>12</sup>  
yam aš.aojastəməm + drujim<sup>13</sup>  
fraca kərəntał aŋrō<sup>14</sup> mañiuš<sup>15</sup>  
aoi<sup>16</sup> yam astuuaitim gaēñəm<sup>17</sup>  
mahrkāi ašahe gaēñanam

38. yał<sup>1a</sup> ḡritim<sup>1b</sup> x̄arənō apanəmata  
x̄arənō yimał<sup>1c</sup> haca x̄saētāt̄<sup>1d</sup>  
šusał<sup>1e</sup> x̄arənō yimał haca viiuañhuśał<sup>1f</sup>  
mərəγahē kəhrpa vārəγnahe<sup>1g</sup>  
aom x̄arənō hanğuruuiaiata<sup>1h</sup>  
naire.manā<sup>1i</sup> kərəsāspō<sup>1j</sup>

whose ears hearken and who has a thousand skills. We worship Miθra the Lord of all lands, whom Ahura Mazdā created as the most endowed with Glory among the spiritual adorable ones.'

'When the Glory went away for the second time, the Glory from shining Yima, the Glory hastened away from Yima, the son of Vivasvant, in the shape of a bird of prey. That one, the Glory, ḡraētaona seized, (Ḡraētaona,) the son of the Āθbiāñ-clan, of the heroic family, so that he was among victorious men the most victorious, apart from Zarađuštra.'

'Who slew the Dragon Dahāka, who had three mouths, three heads, six eyes, a thousand skills, the very mighty, devilish Falsehood, evil for the world, the deceitful one, whom the Evil Spirit brought forth as the mightiest Falsehood against the corporeal world, for the destruction of the world of Truth.'

'When the Glory went away for the third time, the Glory from shining Yima, the Glory hastened away from Yima, the son of Vivasvant, in the shape of a bird of prey. That one, the Glory, manly-minded Kərəsāspa seized

yał ās<sup>1k</sup> mañiānqam<sup>1l</sup> uγranam<sup>1m</sup>  
aojistō<sup>1n</sup> ańiio zarađušrat̄<sup>1o</sup>  
nairiaiiāł<sup>2</sup> paro<sup>2a</sup> × həm.varətōił<sup>3</sup>

39. yał<sup>1a</sup> dim upaṇhacat̄<sup>1b</sup>  
yā<sup>1c</sup> uγra<sup>1d</sup> naire<sup>1e</sup> həm.varətis<sup>1f</sup>  
1f nairiaiğm həm.varətīm<sup>2</sup> yazamaide  
ərəðβō.zəngam<sup>3</sup> ax<sup>v</sup>afniığam<sup>3a</sup>  
āsitō.gātum<sup>3b</sup> jaγāurum<sup>4</sup>  
yā upaṇhacat̄ kərəsāspō<sup>4a</sup>

40. yō janał<sup>1a</sup> ažim sruuarəm<sup>1b</sup>  
yim aspō.garəm nərə.garəm<sup>1c</sup>  
yim višauaňtəm<sup>1c</sup> zairitəm  
yim upairi viš<sup>2</sup> + aroađat̄<sup>2</sup>  
x̄suuañpāia<sup>3</sup> + vanaiia.barəšna<sup>4</sup>  
yim upairi viš + aroađat̄  
ārštiū.barəza zairitəm<sup>5</sup>  
yim upairi kərəsāspō  
aiañha pitum pacata  
ā rapiðβinəm zruuānəm  
tafsałca<sup>6</sup> hō mairiit̄ [ (= Y 9,11)  
x̄iṣałca<sup>18</sup>  
fras̄ aiañhō<sup>19</sup> frasparal̄<sup>20</sup>  
yaēñiāntim<sup>21</sup> āpəm + parāñhāł<sup>22</sup>  
paraś<sup>23</sup> tarštō<sup>24</sup> apatacal̄<sup>25</sup> ]  
naire.manā kərəsāspō

41. yō janał  
gañdarəβəm<sup>1</sup> yim zairi.pāšnəm  
yō apatał vīzafārō<sup>2</sup>  
mərəxānō<sup>2a</sup> gaēñā astuuaitiš ašahe  
yō janał<sup>2b</sup>  
hunauuō yał paθanaiia<sup>3</sup> nauua<sup>4</sup>  
hunauuasca<sup>4a</sup> niuuikahe<sup>5</sup>  
hunauuasca<sup>5a</sup> dāstaiiānōiś<sup>5b</sup>

so that he was among strong men the mightiest, apart from Zarađuštra, on account of his manly defence.'

'Since the mighty, manly defence accompanied him.

We worship the manly defence, which is always on its feet, without sleep, which is awake even when lying on the bed, which accompanied Kərəsāspa.'

'Who slew the horned Dragon, the horse-devouring, man-devouring, poisonous, yellow one.

On whom the poisonous plant grew at the tail as high as a tree.

On whom the poisonous plant grew as high as a spear, on the yellow one. On whom Kərəsāspa

cooked his meal in an iron pot around midday.

The villain became hot and started sweating; forwards he kicked against the pot, he wanted to upset the boiling water. Frightened manly-minded Kərəsāspa jumped aside.'

'Who slew Gandarəβā, who had a yellow heel, who rushed about with wide-open mouth to destroy the world of Truth; who slew the nine sons of Pañana, the sons of Niuuika, the sons of Dāstaiiānī;

yō janaṭ<sup>5c</sup>  
zaraṇīō.pusəm<sup>6</sup> hitāspəm<sup>7</sup>  
varəšaomca dānaiianəm  
pitaonəmca<sup>8</sup> aš.pairikəm<sup>9</sup>

42. yō janaṭ<sup>1a</sup> arəzō.śamānəm<sup>1</sup>  
nairiūqm.hqm. x varətiūuaṇtəm<sup>2</sup>  
taxməm frāzuštəm ... uštəm<sup>3</sup>  
jirəm<sup>4</sup> zbarəmnəm<sup>4a</sup> jiyāurum<sup>5</sup>  
afrikatacim<sup>6</sup> + barō.zušəm<sup>7</sup>  
apa.dišm<sup>8</sup> + aṇiīai dāuru<sup>9</sup>  
apastanaṇhō<sup>9a</sup> gaṭō.arəzahe<sup>10.11</sup>

43. yō janaṭ<sup>1a</sup> snāuuīḍkəm<sup>1</sup>  
yim sruuō.zanəm<sup>2</sup> asəngō.gāum<sup>3</sup>  
hō auuāṭha viiāxmaṇiiata  
apərənāiiu<sup>4</sup> ahmi nōiṭ pərənāiiu<sup>4a</sup>  
yezi bauuāni<sup>4b</sup> pərənāiiu<sup>4a</sup>  
zām caṛəm kərənauuāne  
asmanəm raṭəm kərənauuāne

44. auuanaieni spəṇtəm maṇiūm  
haca raoxšna<sup>1</sup> garō nmāna<sup>1</sup>  
uspataiieni<sup>2</sup> aṇrəm maṇiūm  
ərəyāta haca x daōzaṇ<sup>v</sup>ha<sup>2a</sup>  
tē mē vāṣəm<sup>2b</sup> ḫanjiāiāṇte<sup>3</sup>  
spəṇtasca maṇiūš aṇrasca  
yezi mām nōiṭ janāṭ  
naire.manā<sup>4</sup> kərəsāspō<sup>5</sup>  
təm x janaṭ naire.manā<sup>4</sup> kərəsāspō<sup>5</sup>  
auua apanəm gaiihe  
(fra)sānəm<sup>6</sup> uštānahe<sup>7</sup>  
ahe raiia ... (= Yt 19.13) ...  
... tāscā yazamaide

who slew  
Hitāspa of golden diadem, and Varəšauua, the son of Dāna, and Pitaona accompanied by powerful witches.'

'Who slew Arəzō.śamana skilled in manly defence, the brave, popular, desired one, the lively, moving around, vigilant one, running in the first battle-line, rejoicing in booty, turning away the spear to another one, (the spear) of someone ... whose battle has been joined (?).'

'Who slew Snāuuīḍka who had leaden jaws and hands of stone. He boasted in the following way: "I am a minor, not yet of full age. When I come of age I will make the earth into my wheel, I will make the sky into my chariot!"'

"I will fetch down the Bounteous Spirit from the radiant House of Welcome, I will raise up the Evil Spirit from the tumultuous Hell. Both shall pull my chariot, the Bounteous and the Evil Spirit — provided that manly-minded Kərəsāspa does not kill me." Manly-minded Kərəsāspa struck him down for the end of his life, for the destruction of his vitality. On account of his splendour ... and these (female Entities) we worship.'

## Karde VII

45. uγrəm<sup>1b</sup> ax'arətəm<sup>1</sup> x'arənō  
mazdaštəm yazamaide  
aš.vāndrəm<sup>2</sup> uparō.kairīm<sup>2a</sup>  
ϑamnaq<sup>v</sup>haṇtəm<sup>3</sup> varəcaq<sup>v</sup>haṇtəm<sup>3</sup>  
yaorštūuāṇtəm<sup>3a</sup>  
tarādātəm<sup>3b</sup> aṇiīaiš dāmān

46. yahmi paiti x parətaēđe<sup>1</sup>  
spəṇtasca maṇiūš aṇrasca  
aētahmi paiti aṭ<sup>2</sup> ax'arətə<sup>3</sup>  
ađāṭ x aṣṭō<sup>4</sup> fraṇharəcāiaiṭ  
x aśištā<sup>5</sup> katarasciṭ  
spəṇtō maṇiūš<sup>5a</sup> aštəm<sup>6</sup> fraṇharəcāiaiṭ  
vohuca manō aṣōmca vahištəm  
ātṛəmca<sup>8</sup> ahurahe mazdā puṛəm  
aṇrō maṇiūš<sup>5a</sup> aštəm<sup>8a</sup> fraṇharəcāiaiṭ<sup>7</sup>  
akəmca manō aēsəməmca<sup>8b</sup>  
xruui.drum<sup>9</sup>  
ažimca<sup>9a</sup> dahākəm  
spitiūrəmca<sup>10</sup> yimō.kərəntəm

47. ađāṭ x frašā<sup>1a</sup> həm.rāzaiiata<sup>1</sup>  
ātarś<sup>1b</sup> mazdā<sup>2</sup> ahurahe  
uti auuaṭha maṇhāno<sup>2</sup>  
aētāṭ x'arənō hangərəfshāne<sup>3</sup>  
yaṭ ax'arətəm<sup>4</sup>  
aṭat hē<sup>4a</sup> paskāṭ fraduuarat  
ažiš ḫrizafā dužādēnō  
x uti<sup>4a</sup> zaxšaθrəm<sup>5</sup> daomnō

48. injā<sup>1</sup> auuat handāēsaiiaŋ<sup>v</sup>ha<sup>2</sup>  
ātarś<sup>2a</sup> mazdā<sup>2</sup> ahurahe  
yezi aētāṭ niāsāñhe  
yaṭ ax'arətəm

'We worship the mighty gleaming Glory created by Mazdā, the highly praised, supreme worker, determined, energetic, skilful, overcoming the other creatures.'

'For which the Bounteous and the Evil Spirit struggled against each other, for this one, which is gleaming. Then each one sent forth his swiftest messengers: The Bounteous Spirit sent forth as his messenger Good Thinking and Best Truth and the Fire, the son of Ahura Mazdā. The Evil Spirit sent forth as his messenger Bad Thinking and Rage, whose attack is cruel, and the Dragon Dahāka, and Spitiūra who cut Yima to pieces.'

'Then the Fire of Ahura Mazdā stepped forward (to the contest) thinking thus: "I want to grab this Glory which is gleaming!" Then the three-mouthed, evil-minded Dragon ran forward from behind him uttering words of abuse thus:'

"Inja! Bear that in mind, Fire of Ahura Mazdā: If you seize this gleaming one,

frā ḡβ̄am paiti apādā  
nōit̄ apaiia uzraocaiāi  
zām paiti ahurađāt̄am<sup>2b</sup>  
ϑrād̄rāi ašahe gaēd̄anām  
ađa<sup>3</sup> ātarś zasta paiti  
apa.ḡuruuaiia<sup>4</sup>  
frax̄ni<sup>5</sup> uſtānō.cinahii<sup>6</sup>  
yađa aži<sup>7</sup> +biđiuuā +āñha<sup>7</sup>

49. ađāl<sup>1</sup> fraša h̄am.duuarat̄<sup>2</sup>  
aži<sup>3</sup> ḡrizaf̄m duždaēnō<sup>3a</sup>  
uti auuađa mařhānō<sup>4</sup>  
aētał x̄arənō hangr̄fšāne<sup>5</sup>  
yał ax̄arət̄m  
āał hē paskāł h̄am.rāzaiiata<sup>5a</sup>  
ātarś mazdā ahurahe  
uti vacb̄iš<sup>6</sup> aojanō

50. tinja<sup>1</sup> auuat haṇdaēsaiiañha<sup>2</sup>  
aže<sup>3</sup> ḡrizaf̄m dahāka  
yezi aētał niūasāñhe  
yał ax̄arət̄m  
frā ḡβ̄am zadañha<sup>4</sup> paiti uzuxsāne  
zafarō<sup>5</sup> paiti uzraocaiieni  
nōit̄ apaiia aſrapatāi<sup>6</sup>  
zām paiti ahurađāt̄am  
mahrkāi ašahe gaēd̄anām  
ađa<sup>7</sup> aži<sup>8</sup> gauua paiti  
apa.ḡuruuaiia<sup>4</sup>  
frax̄ni<sup>8</sup> uſtānō.cinahii<sup>8a</sup>  
yađa ažb̄b̄ ātarś<sup>8c</sup> +biđiuuā +āñha<sup>9</sup>

51. aētał<sup>1</sup> x̄arənō frapinuuata<sup>2</sup>  
auui<sup>3</sup> zraiio vouru.kašom  
a.dim hađra hangr̄uruuaiia<sup>3a</sup>  
apām napā auruuat̄.aspō

I will fall upon you!  
Thereafter you will not blaze up  
upon the Earth created by Ahura  
to protect the world of Truth!"  
Thereupon the Fire withdrew  
his two hands  
because of prudent love of his own life,  
as the Dragon was terrifying.<sup>1</sup>

'Then the three-mouthed, evil-minded  
Dragon ran forward (to the contest)  
thus thinking:  
"I want to grab this  
gleaming Glory!"  
Then the Fire of Ahura Mazdā stepped  
(to the contest) from behind him  
uttering words thus:<sup>1</sup>

"Tinja! Bear that in mind,  
three-mouthed Dragon Dahāka:  
If you seize this  
gleaming one,  
I will flare up at your buttocks.  
I will blaze up at your mouth.  
Thereafter you will not walk about  
upon the Earth created by Ahura  
to destroy the world of Truth!"  
Thereupon the Dragon withdrew  
his two hands  
because of prudent love of his own life,  
as the Fire was terrifying.<sup>1</sup>

This Glory surged forward  
to Lake Vourukaša.  
At once seized it  
Apām Napāt, owner of swift horses,

tałca<sup>4</sup> iziieiti<sup>5</sup>  
apām napā auruuat̄.aspō  
aētał x̄arənō hangr̄fšāne  
yat̄ ax̄arət̄m  
x̄bune<sup>5a</sup> zraiiañhō gufrahe  
bune jafranām vairiianām

52. b̄erəzant̄m<sup>1a</sup> ahurəm x̄sađr̄im<sup>1</sup>  
x̄sađl̄m apām napāt̄m  
auruuat̄.aspōm yazamaide  
aršānām zauuanō.sūm<sup>2</sup>  
yō x̄nər̄s<sup>2a</sup> dađa  
yō x̄nər̄s<sup>2a</sup> tataša<sup>3</sup>  
yō upāpō yazalō  
srul̄.gaošōt̄mō<sup>3a</sup> asti yezimnō<sup>4</sup>

53. āał<sup>1</sup> vō kascił mařtiānām<sup>1a</sup>  
uti mraoł ahurō mazdā  
āi ašāum zarađuštra  
x̄arənō ax̄arət̄m<sup>1b</sup> isaēta<sup>2</sup>  
+ ađa<sup>3</sup> + urunō<sup>3a</sup> hō rātanām  
raox̄ni.x̄snut̄m<sup>5</sup> išāñhaēta<sup>6</sup>  
+ ađa<sup>6a</sup> + urunō<sup>6a</sup> hō rātanām  
pouru.x̄snut̄m<sup>8</sup> išāñhaēta<sup>8a</sup>  
+ ađa<sup>9</sup> + urunō<sup>9</sup> hō rātanām<sup>11</sup>

54. t̄m<sup>1</sup> hacāł ašiš  
pouruš.x̄vāđra<sup>2</sup> spāra.dāšta<sup>3</sup>  
sūra gōušca vāstraheca  
t̄m hacāł vərəv̄rəm vīspō.āiiār̄m<sup>4</sup>  
amaēnīyām tarō.yār̄m<sup>5</sup>  
āał ana vərəv̄ra hacimnō<sup>5a</sup>  
vanāł x̄haēnā x̄yā<sup>5b</sup> xruuišiietiś<sup>6</sup>  
āał ana vərəv̄ra hacimnō<sup>5a</sup>  
vanāł x̄vīspō + t̄bišaiiānt̄ō<sup>7</sup>

desires it  
Apām Napāt, owner of swift horses:  
"I want to grab this  
gleaming Glory,  
at the bottom of the unfathomable lake,  
at the bottom of the deep bays."<sup>1</sup>

'We worship the high, ruling Lord,  
shining Apām Napāt,  
owner of swift horses.  
The male, who prospers through liba-  
tions, who created the men,  
who fashioned the men, the adorable  
one who lives in the waters, whose ears  
hear best when he is being worshipped.'

"Whoever of you mortals,"  
— thus spake Ahura Mazdā,  
o truthful Zarađuštra, —  
"desires for himself the gleaming Glory,  
in this way he may seek to gain radiant  
strengthening among the gifts for the  
soul. In this way he may seek to gain  
much strengthening among the gifts for  
the soul. In this way he may seek to  
gain among the gifts for the soul . . ."<sup>1</sup>

"Reward will accompany him, granting  
much well-being, granting prosperity,  
ruling over cattle and pasture.  
Victory will accompany him all days,  
defeat (of enemies) in (their) attack  
(will accompany him) over the years.  
Accompanied by this victory he will  
defeat blood-thirsty hostile armies.  
Accompanied by this victory  
he will defeat all foes."<sup>1</sup>

ahe raiia x̄arənāhaca  
təm yazāi surunuuaata yasna  
wyrəm ax̄arətəm x̄arənō  
mazdaðatəm zaðrābiō  
wyrəm ax̄arətəm x̄arənō  
mazdaðatəm yazamaide  
+haoma +yō<sup>7a</sup> gauua ... (= Yt 19.13)  
... lāscā yazamaide

## Karde VIII

55. wyrəm ax̄arətəm<sup>1</sup> [ (= Yt 19.45) x̄arənō  
mazdaðatəm yazamaide  
aš.vāndrəm<sup>2</sup> uparō.kairīm  
ðamnaŋ<sup>3</sup> haŋtəm<sup>3</sup> varəcaŋ<sup>4</sup> haŋtəm<sup>3</sup>  
yaŋz̄tiuvaŋtəm  
taradātəm ] ańińiáš dāmən

56. yał isał<sup>1</sup> mairriō tuiriiō<sup>1b</sup> fraŋrase<sup>2</sup>  
zraiianhō<sup>3</sup> vouru.kašahē<sup>2a</sup>  
maŋnō apa.spaiiał<sup>4</sup> vastra  
tał x̄arənō isō yał asti  
airiianqam dažiiunqam  
zātanqam<sup>5</sup> azātanqamca  
yałca ašaonō zaraðuſtrahe  
ā tał<sup>6</sup> x̄arənō frazgaðata  
<sup>7</sup>tał x̄arənō apatacał<sup>7</sup>  
tał x̄arənō apa.hiðał<sup>8</sup>  
að a<sup>8a</sup> hāu<sup>9</sup> apaγz̄arō buuał<sup>10</sup>  
zraiianhō vouru.kašahē  
vairiš yō haosrauuā<sup>11</sup> nāma

57. āał us.patał fraŋrase turō<sup>1a</sup>  
aš.varəcā  
spitama zaraðuſtra

On account of his splendour and glory I will worship him with audible veneration, the mighty, gleaming Glory, created by Mazdā (I will worship) with libations. We worship the mighty, gleaming Glory created by Mazdā with Haoma mixed with milk ... and these (female Entities) we worship.<sup>7</sup>

zraiianhāł hacā vouru.kašāł  
aγām daoiñrīm<sup>1</sup> daomnō  
+iða<sup>2</sup> iða<sup>3</sup> yaðna<sup>4</sup> ahmāi  
nōit tał x̄arənō pairi.abaom  
yał asti airiianqam dažiiunqam  
zātanqam azātanqamca  
yałca<sup>5</sup> ašaonō zaraðuſtrahe

58. \*uuāem<sup>1</sup> hām.raēñβaiieni  
vīspa taršuca<sup>2</sup> xšuðraca<sup>3</sup>  
masanaca varhanaca sraiianaca  
+ðβazjaiti<sup>4</sup> ahuřō mazdā  
paitišā<sup>5</sup> dāmən daðānō  
āał auua.patał fraŋrase turō<sup>5a</sup> aš.varəcā  
spitama zaraðuſtra  
auui zraiio vouru.kašām

59. ātbitim<sup>1</sup> maŋnō apa.spaiiał vastra  
tał x̄arənō isō yał asti  
airiianqam dažiiunqam<sup>2</sup>  
[ (= Yt 19.56) zātanqam<sup>5</sup> azātanqamca  
yałca ašaonō zaraðuſtrahe  
ā tał<sup>6</sup> x̄arənō frazgaðata  
<sup>7</sup>tał x̄arənō apatacał<sup>7</sup>  
tał x̄arənō apa.hiðał<sup>8</sup>  
að a<sup>8a</sup> hāu<sup>9</sup> apaγz̄arō buuał<sup>10</sup> ]  
zraiianhō vouru.kašahē  
vairiš yō × vajhazdā<sup>3</sup> nāma

60. āał us.patał fraŋrase turō<sup>1a</sup>  
aš.varəcā  
spitama zaraðuſtra  
zraiianhāł hacā vouru.kašāł  
aγām daoiñrīm daomnō  
+iða<sup>1</sup> iða<sup>2</sup> yaðna<sup>3</sup> ahmāi<sup>4</sup>  
+auuaða<sup>5</sup> iða<sup>6</sup> yaðna<sup>7</sup> kahmāi

came out of Lake Vourukaša speaking evil words of abuse: "iða iða yaðna ahmāi! I have not been able to get hold of that Glory which belongs to the Aryan lands, the born and unborn and which belongs to truthful Zaraðuſtra!"<sup>7</sup>

"I will mix up everything, both solid and liquid, because of its greatness, goodness and beauty. Ahura Mazdā becomes oppressed when creating the hostile creatures." And Fraŋrasian the very strong Turanian, o Spitāma Zaraðuſtra, went down to Lake Vourukaša.<sup>7</sup>

'For the second time (he was) naked, he had thrown aside his garments desiring that Glory which belongs to the Aryan lands, the born and unborn, and which belongs to truthful Zaraðuſtra. He dashed forward to the Glory, the Glory rushed away, the Glory escaped. Thereupon emerged that inlet of Lake Vourukaša, the bay called "Giver of the Very Good".'

'Then Fraŋrasian the very strong Turanian, o Spitāma Zaraðuſtra, came out of Lake Vourukaša speaking evil words of abuse: "iða iða yaðna ahmāi auuaða iða yaðna kahmāi!"

'Then Fraŋrasian the very strong Turanian,  
o Spitāma Zaraðuſtra,  
came out of Lake Vourukaša  
speaking evil words of abuse:  
"iða iða yaðna ahmāi  
auuaða iða yaðna kahmāi!"

*nōīt tāt x̄arənō pairi.abaom  
yāt asti airīanām dažiiunām  
[ (= Yt 19.57) zātanām azātanāmca  
yātca<sup>5</sup> ašaonō zaraθuštrahe ]*

61. [ (= Yt 19.58) × uuaēm<sup>1</sup>  
hām.raeθbaianeni  
vīspa taršuca<sup>2</sup> xšuðraca<sup>3</sup>  
masanaca vanhanaca sraianaca  
+θβazjaiti<sup>4</sup> ahurō mazdā  
paitišā<sup>5</sup> dāmqañ daðānō  
āat auua.pataf fraŋrase tūrō aš.varəcā  
spitama zaraθuštra ]  
auui zraiio vouru.kašā

62. āθritim apa.spaiiāt vastrā  
tāt x̄arənō isō yāt asti  
airīanām dažiiunām  
[ (= Yt 19.56) zātanām<sup>5</sup> azātanāmca  
yātca ašaonō zaraθuštrahe  
ā tāt x̄arənō fraŋgaðata  
⁇ tāt x̄arənō apatacat<sup>7</sup>  
tāt x̄arənō apa.hiðat<sup>8</sup>  
aða<sup>8a</sup> hāu<sup>9</sup> apaγzārō buuāt<sup>10</sup> ]  
zraiianhō vouru.kašāhe  
āfš yā aþždānuua<sup>1</sup> nāma

63. āāt us.pataf fraŋrase turō<sup>1a</sup>  
aš.varəcā  
spitama zaraθuštra  
zraiianhāt hacā vouru.kašāt  
aγqm daioñθrim daomnō  
+ iða<sup>1</sup> iða<sup>2</sup> yaðna<sup>3</sup> ahmāi  
× auuaða<sup>4</sup> iða yaðna<sup>3</sup> ahmāi  
⁅ aðuōiia iða yaðna<sup>5</sup> ahmāi  
nōīt tāt x̄arənō pairi.abaom

I have not been able to get hold of that Glory which belongs to the Aryan lands, the born and unborn and which belongs to truthful Zaraθuštra!"'

"I will mix up everything, both solid and liquid, because of its greatness, goodness and beauty. Ahura Mazdā becomes oppressed when creating the hostile creatures." And Fraŋrasian the very strong Turanian, o Spitama Zaraθuštra, went down to Lake Vourukaša.'

'For the third time he had thrown aside his garments desiring that Glory which belongs to the Aryan lands, the born and unborn, and which belongs to truthful Zaraθuštra. He dashed forward to the Glory, the Glory rushed away, the Glory escaped. Thereupon emerged an inlet of Lake Vourukaša, a stream of water called "Water-stream".'

'Then Fraŋrasian the very strong Turanian, o Spitama Zaraθuštra, came out of Lake Vourukaša speaking evil words of abuse: "iða iða yaðna ahmāi auuaða iða yaðna ahmāi aðuōiia iða yaðna ahmāi! I have not been able to get hold of that

*yāt asti airīanām dažiiunām  
zātanām azātanāmca  
yātca ašaonō zaraθuštrahe*

64. nōīt tāt x̄arənō pairi.abauat  
yāt asti airīanām dažiiunām  
zātanām azātanāmca  
yātca ašaonō zaraθuštrahe  
ahe raia [ (= Yt 19.54) x̄arənāhaca  
tōm yazāi surunuuātla yasna  
uγrəm ax̄arətəm x̄arənō  
mazdaðātəm zaoðrābiiō  
uγrəm ax̄arətəm x̄arənō  
mazdaðātəm yazamaide  
+haoma + yō<sup>7a</sup> gauua ... (= Yt 19.13)  
... ] tāscā yazamaide

Glory which belongs to the Aryan lands, the born and unborn, and which belongs to truthful Zaraθuštra!"'

'He did not get hold of that Glory which belongs to the Aryan lands, the born and unborn, and which belongs to truthful Zaraθuštra.

On account of his splendour and glory I will worship him with audible veneration, the mighty gleaming Glory created by Mazdā (I will worship) with libations. We worship the mighty gleaming Glory created by Mazdā with Haoma mixed with milk ... and these (female Entities) we worship.'

## Karde IX

65. uγrəm ax̄arətəm<sup>1</sup> [ (= Yt 19.45)  
x̄arənō  
mazdaðātəm yazamaide  
aš.vāndrəm<sup>2</sup> uparō.kairīm  
ðamnaŋ<sup>v</sup>hañtəm<sup>3</sup> varəcaŋ<sup>v</sup>hañtəm<sup>3</sup>  
yaoz̄tīuuantəm  
taraðātəm ] aňiāiš dāmān

'We worship the mighty gleaming Glory created by Mazdā, the highly praised, supreme worker, determined, energetic, skilful, overcoming the other creatures.'

66. yāt upaŋhacaiti<sup>1</sup>  
yō auuaðāt̄l frax̄saiieite<sup>2</sup>  
yaða zraiio yāt kāsaēm<sup>3</sup> haētumatəm<sup>4</sup>  
yaða gairiš yō + usaðā<sup>5</sup>  
yim aíþitō<sup>6</sup> paoiriš<sup>6a</sup> āpō  
hām gairišācō<sup>7</sup> jasəñtō<sup>8</sup>

'Which accompanies (the one) who rules from that place, where the Lake Kāsaoia (is), where Haētumañt (is), where Mount Usaðā (is), around which from all sides the many streams following along the slope come together.'

*nōit taₖ x'arənō pairi.abaom  
yat asti airianam dažiunam  
[ (= Yt 19.57) zātanam azātanamca  
yatca<sup>5</sup> ašaonō zaraθuštrahe ]*

61. [ (= Yt 19.58) × *uuāem<sup>1</sup>*  
*hām.raeθβaiueni*  
*vīspa taršuca<sup>2</sup> xšuθraca<sup>3</sup>*  
*masanaca vaŋhanaca sraianaca*  
+ *θazjaiti<sup>4</sup> ahurō mazdā*  
*paitišā<sup>5</sup> dāmān daθānō*  
ātaₖ *auua.patal frāgrase tūrō aš.varēcā*  
*spitama zaraθuštra* ]  
auui zraiīō vouru.kašem

62. *āθritim apa.spaiiaₖ vastrā*  
*taₖ x'arənō isō yat asti*  
*airianam dažiunam*  
[ (= Yt 19.56) *zātanam<sup>5</sup> azātanamca*  
*yatca ašaonō zaraθuštrahe*  
ā *taₖ x'arənō frazgāata*  
⁹ *taₖ x'arənō apatacat<sup>7</sup>*  
*taₖ x'arənō apa.hiθat<sup>8</sup>*  
*aθa<sup>8a</sup> hāu<sup>9</sup> apayžārō buua<sup>10</sup> ]*  
zraiiaŋhō vouru.kašahe  
āfs yā aθždānuua<sup>1</sup> nāma

63. *āaₖ us.patal frāgrase turō<sup>1a</sup>*  
*aš.varēcā*  
*spitama zaraθuštra*  
*zraiiaŋhaₖ hacā vouru.kašat*  
*aγqm daoθrīm daomnō*  
+ *iθa<sup>1</sup> iθa<sup>2</sup> yaθna<sup>3</sup> ahmāi*  
× *uuāθa<sup>4</sup> iθa yaθna<sup>3</sup> ahmāi*  
⁹ *āuuōia iθa yaθna<sup>5</sup> ahmāi*  
*nōit taₖ x'arənō pairi.abaom*

I have not been able to get hold of that Glory which belongs to the Aryan lands, the born and unborn and which belongs to truthful Zaraθuštra!"'

'I will mix up everything,  
both solid and liquid, because of its greatness, goodness and beauty.  
Ahura Mazdā becomes oppressed when creating the hostile creatures."  
And Fraŋrasian the very strong Turanian, o Spitāma Zaraθuštra,  
went down to Lake Vourukaša.'

'For the third time he had thrown aside his garments desiring that Glory which belongs to the Aryan lands, the born and unborn, and which belongs to truthful Zaraθuštra.  
He dashed forward to the Glory, the Glory rushed away,  
the Glory escaped.  
Thereupon emerged an inlet of Lake Vourukaša, a stream of water called "Water-stream".'

'Then Fraŋrasian the very strong Turanian,  
o Spitāma Zaraθuštra,  
came out of Lake Vourukaša speaking evil words of abuse:  
"iθa iθa yaθna ahmāi  
auuaθa iθa yaθna ahmāi  
āuuōia iθa yaθna ahmāi!  
I have not been able to get hold of that

*yat asti airianam dažiunam*  
*zātanam azātanamca*  
*yatca ašaonō zaraθuštrahe*

64. *nōit taₖ x'arənō pairi.abauat*  
*yat asti airianam dažiunam*  
*zātanam azātanamca*  
*yatca ašaonō zaraθuštrahe*  
*ahe raiia* [ (= Yt 19.54) *x'arənāŋhaca*  
*tōm yazāi surunuuta yasna*  
*uγrōm ax'arətōm x'arənō*  
*mazdaθātōm zaoθrābiiō*  
*uγrōm ax'arətōm x'arənō*  
*mazdaθātōm yazamaide*  
+ *haoma + yō<sup>7a</sup> gauua* ... (= Yt 19.13)  
... ] *tāscā yazamaide*

Glory which belongs to the Aryan lands, the born and unborn, and which belongs to truthful Zaraθuštra!"'

'He did not get hold of that Glory which belongs to the Aryan lands, the born and unborn, and which belongs to truthful Zaraθuštra.

On account of his splendour and glory I will worship him with audible veneration, the mighty gleaming Glory created by Mazdā (I will worship) with libations. We worship the mighty gleaming Glory created by Mazdā with Haoma mixed with milk ... and these (female Entities) we worship.'

## Karde IX

65. *uγrōm ax'arətōm<sup>1</sup>* [ (= Yt 19.45)  
*x'arənō*  
*mazdaθātōm yazamaide*  
*aš.vāndrōm<sup>2</sup> uparō.kairīm*  
*ϑamnaŋ<sup>3</sup> haŋtōm<sup>3</sup> varəcaŋ<sup>4</sup> haŋtōm<sup>3</sup>*  
*yaox̄tūiuan<sup>5</sup> taraθātōm* ] *āniāiš dāmān*

'We worship the mighty gleaming Glory created by Mazdā, the highly praised, supreme worker, determined, energetic, skilful, overcoming the other creatures.'

66. *yat upaŋhacati<sup>1</sup>*  
*yō auuaθāt̄ frax̄saiieite<sup>2</sup>*  
*yaθa zraiīō yat kāsaem<sup>3</sup> haētumatōm<sup>4</sup>*  
*yaθa gairiš yō + usaθā<sup>5</sup>*  
*yim aiθiθā<sup>6</sup> paoiřiš<sup>6a</sup> āpō*  
*hām gairišācō<sup>7</sup> jasəntō<sup>8</sup>*

'Which accompanies (the one) who rules from that place, where the Lake Kāsaioia (is), where Haētumaṇt (is), where Mount Usaθā (is), around which from all sides the many streams following along the slope come together.'

67. *auui təm auui.hantacaiti*<sup>1</sup>  
*auui*<sup>2</sup> *təm auui.həm.vazaite*<sup>3</sup>  
*x̄astraca*<sup>4</sup> *huaspaca fradaθa*  
*x̄arənaŋ<sup>v</sup>haitica*<sup>5</sup> *yā srīra*<sup>6</sup>  
*uštauuaitica*<sup>7</sup> *yā sūra*  
*uruuasca*<sup>8</sup> *pouru.vāstra*  
*ərəzicā*<sup>9</sup> *zarənumatica*<sup>10</sup>  
*auui təm auui.hantacaiti*  
*auui təm*<sup>11</sup> *auui.həm.vazaite*<sup>2</sup>  
*\*haē(tumā)*<sup>12</sup> *raeuuā x̄arənaŋ<sup>v</sup>hā*<sup>13</sup>  
*spaētinīs*<sup>14</sup> *varəmīs* *\*sispəmnō*<sup>15</sup>  
*\*niiāŋhāmō*<sup>16</sup> *paoiriš*<sup>17</sup> *vōrynā*

68. *hacaiti dim aspahe aojō*  
<sup>1</sup>*hacaiti uštrahe aojō*  
*hacaiti vīrahe aojō*  
*hacaiti kauuaēm x̄arənō*  
<sup>1</sup>*astica ahmi ašāum zaraθuštra*  
*auuauaṭ kauuaēm x̄arənō*  
*yaṭa yaṭ iḍa anairiā dañjhūṣ*<sup>2</sup>  
*hakaṭ usca us.frāuuaiioi*<sup>3</sup>

69. *aθra*<sup>1</sup> *pascaēta vaozirəm*<sup>2</sup>  
*baodəntō šuðəm*<sup>2a</sup> *taršnəmca*<sup>2b</sup>  
*baodəntō aotəm uruuāxṛəmca*<sup>3</sup>  
*taṭ asti kauuaēm x̄arənō*  
*ϑrāθrəm airianām dažiunām*  
*gōušca paṇcō.hiiāiāi*<sup>4</sup>  
*auuaŋhe narām ašaonām*  
*daēnaiāsca māzdaiiasnōiś*  
*ahe raiia ... (= Yt 19.54) ...*  
*... tāscā yazamaide*

'Into this (lake) comes together,  
into this (lake) flows  
X̄āstrā and Huauspā and Fradaθā,  
and beautiful X̄arənaŋ<sup>v</sup>haitī,  
and strong Uštauuaitī,  
and Uruuā, rich in pastures,  
and Ǝrəzi and Zarənumatī.  
Into this (lake) comes together,  
into this (lake) flows  
Haētumant, the opulent and splendid  
one, swelling with white waves,  
causing many floods.'

'Strength of a horse accompanies him,  
strength of a camel accompanies (him),  
strength of a hero accompanies (him),  
the Glory of the Kauui-dynasty accom-  
panies him. In this (= Haētumant), o  
truthful Zaraθuštra, is so much Glory  
of the Kauui-dynasty, that it could  
completely sweep aside all non-Aryan  
inhabitants from there at once.'

'There then they may come along  
feeling hunger and thirst,  
feeling cold and heat.  
This is the Glory of the Kauui-dynasty,  
the protection of the Aryan lands,  
of the cow of five species,  
to help the truthful men  
and the Mazdayasian religion.  
On account of his splendour ...  
and these (female Entities) we worship.'

## Karde X

70. *uγrəm kauuaēm* [= Yt 19.9]  
*x̄arənō*  
*mazdaðātəm yazamaide*  
*aš.vāṇdrəm*<sup>1</sup> *uparō.kairīm*  
*ϑamnaŋ<sup>v</sup>haṇtəm*<sup>2</sup> *varəcaŋ<sup>v</sup>haṇtəm*<sup>3</sup>  
*yaox̄stiuaṇtəm*  
*taraðātəm*<sup>4</sup>] *ańiāiś dāmāṇ*

'We worship the mighty Glory of the  
Kauui-dynasty  
created by Mazdā,  
the highly praised, supreme worker,  
determined, energetic,  
skilful,  
overcoming the other creatures.'

71. *yaṭ upaŋhacaṭ kauuaēm kauuātəm*<sup>1</sup>  
*yimca kauuaēm aipi.vohum*<sup>2</sup>  
<sup>2a</sup>*yimca kauuaēm usaðanəm*<sup>2a</sup>  
<sup>3</sup>*yimca kauuaēm aršnəm*<sup>3</sup>  
*yimca kauuaēm pisinəm*<sup>4</sup>  
*yimca kauuaēm biiaršānəm*  
<sup>4a</sup>*yimca kauuaēm siīāuuaršānəm*<sup>4a</sup>

'Which accompanied Kauui Kauuāta,  
and Kauui Aipi.vohu,  
and Kauui Usaðan,  
and Kauui Aršan,  
and Kauui Pisina,  
and Kauui Biiaršan,  
and Kauui Siīāuuaršan.'

72. *yat*<sup>1</sup> *bāūn*<sup>2</sup>  
*vīspe auruua vīspe tarma*  
*vīspe ḡamnaŋhunṭa*<sup>3</sup>  
*vīspe varəcaŋhunṭa*<sup>4</sup>  
*vīspe yaox̄stiuaṇṭa*  
*vīspe \*darši.kaire*<sup>5</sup> + *kauuae*<sup>6</sup>  
*ahe raiia ... (= Yt 19.13) ...*  
*... tāscā yazamaide*

'So that they became  
all swift, all brave,  
all determined,  
all energetic,  
all skilful,  
all audaciously acting Kauuis.  
On account of his splendour ...  
and these (female Entities) we worship.'

## Karde XI

73. *uγrəm kauuaēm* [= Yt 19.9]  
*x̄arənō*  
*mazdaðātəm yazamaide*  
*aš.vāṇdrəm*<sup>1</sup> *uparō.kairīm*  
*ϑamnaŋ<sup>v</sup>haṇtəm*<sup>2</sup> *varəcaŋ<sup>v</sup>haṇtəm*<sup>3</sup>  
*yaox̄stiuaṇtəm*  
*taraðātəm*<sup>4</sup>] *ańiāiś dāmāṇ*

'We worship the mighty Glory of the  
Kauui-dynasty  
created by Mazdā,  
the highly praised, supreme worker,  
determined, energetic,  
skilful,  
overcoming the other creatures.'

74. *yat upaŋhacaₖ kauuaēm haosrauuah̄hōm<sup>1</sup>*  
*amaheca paiti hutāstahē*  
*vərəθraynaheca [= Yt 13.133] paiti ahuraðātahē*  
*vanañtiāscā paiti uparatātō*  
*sarvhasca<sup>2</sup> paiti husastaiā<sup>3</sup>*  
*sarvhasca<sup>2</sup> paiti amuiiamnaiā<sup>4</sup>*  
*sarvhasca paiti auuanəmnaiā<sup>5</sup>*  
*haðrauataheca paiti hamərəvənām<sup>5</sup> ]*
75. [= Yt 13.134) *druuaheca paiti aojaphō*  
*xarənəñhasca paiti mazdaðātahē*  
*tanuiāscā<sup>1</sup> paiti druuatātō*  
*āsnaiāscā paiti vaŋhuiā frazaṇtōiā<sup>2</sup>*  
*daŋraiaā viāzanaxiā<sup>3</sup>*  
*xzōiñniū<sup>3</sup> spiditōiñraiiā<sup>4</sup>*  
*azō.bujō huuñraiiā<sup>5</sup>*  
*huzantēsū paiti aparaiā<sup>6</sup>*  
*viiarəv̄iiāiā<sup>4</sup> vahiſtahē aŋhōuš ]*
76. [= Yt 13.135) *xšaθraheca paiti bānumatō*  
*darəγaiāscā paiti darəγo.jitōiā*  
*vispanāmca paiti aiiaptanām<sup>1</sup> ]*  
*vispanāmca<sup>1a</sup> paiti baēšazanām*
77. *yat + paiti<sup>1</sup>*  
*kauua haosrauuua<sup>1a</sup> × təm<sup>1b</sup> kərəsəm<sup>2</sup>*  
*upa təm<sup>3</sup> carətəm<sup>4</sup> yam darəγam*  
*nauua.frāv̄βərəsəm<sup>5</sup> razurəm*  
*yat dim mairiū nurəm + manō<sup>5a</sup>*  
*aspaešu paiti parətata<sup>6</sup>*  
*vispe<sup>6a</sup> bauuaₖ aiβi.vanīiā<sup>7</sup>*
- 'Which accompanied Kauui  
 Haosrauuah,  
 for his well-created impetuosity,  
 for his victoriousness  
 created by Ahura,  
 for his conquering superiority,  
 for his well-ordered order,  
 for his unwavering order,  
 for his invincible order,  
 for his immediate victory  
 over enemies.'
- 'and for his robust  
 strength,  
 and for his Glory created by Mazdā,  
 and for the health of his body,  
 and for noble, good offspring,  
 which is knowledgeable, eloquent,  
 shining, with bright eyes,  
 rescuing from trouble (and) manly,  
 for the future, undisputed  
 recognition of the best life.'
- 'and for his splendid  
 rule,  
 and for his long-lasting lifetime,  
 and for all boons,  
 and for all cures.'
- 'So that Kauui Haosrauuah  
 came close to that robber  
 on that long racecourse  
 through the forest of nine glades.  
 When the agile-minded villain fought  
 him in the chariot race,  
 Kauui Haosrauuah, the lord,

*ahuro kauua haosrauuua<sup>6b</sup>*  
*mairim<sup>6c</sup> tuirim<sup>6d</sup> fraŋrasiiānəm<sup>6e</sup>*  
*baŋdaiaₖ<sup>6f</sup> × kərəsauuaždañhəm<sup>7</sup>*  
*puv̄rō<sup>8</sup> kaēna<sup>9</sup> siūuuaršānāi<sup>10</sup>*  
*zurō.jatahe<sup>10a</sup> narahe<sup>11</sup>*  
*aγraēraθahe naraauuae<sup>12</sup>*  
*ahe raia ... (= Yt 19.13) ...*  
*... tāscā yazamaide*

was victorious in all respects  
 over the Turanian villain Fraŋrasiiān.  
 He (= Haosrauuah) bound Kərəsauuaždah,  
 (he,) the avenging son of Siiāuaršān,  
 the treacherously killed man,  
 (and as the avenger) of Aγraēraθa,  
 the offspring of Naru.  
 On account of his splendour ...  
 and these (female Entities) we worship.'

## Karde XII

78. *uγrəm kauuaēm [= Yt 19.9]*  
*x'arənō*  
*mazdaðātəm yazamaide*  
*aš.vanđrəm<sup>1</sup> uparō.kairim*  
*ϑamnaŋv̄hañtəm<sup>2</sup> varəcanv̄hañtəm<sup>3</sup>*  
*yaoxštiuuañtəm*  
*taraðātəm<sup>4</sup>] aňiaiā dāmən*

'We worship the mighty Glory of the  
 Kauui-dynasty  
 created by Mazdā,  
 the highly praised, supreme worker,  
 determined, energetic,  
 skilful,  
 overcoming the other creatures.'

79. *yat upaŋhacaₖ ašauuanəm*  
*zaraðuštrəm*  
*anumatē daēnaiāi<sup>1</sup>*  
*anuxtē daēnaiāi*  
*anuuarštē daēnaiāi*  
*yat × aš<sup>1a</sup> vispahe aŋhōuš astuuatō*  
*ašəm ašauuastəmō*  
*xšaθrəm huzšaθrō.təmō<sup>2</sup>*  
*raēm raēuuastəmō*  
*x'arənō<sup>2a</sup> x'arənāŋv̄hastəmō<sup>3</sup>*  
<sup>4</sup>vərəv̄ra vərəv̄rauuastəmō<sup>4</sup>

'Which accompanied truthful  
 Zaraðuštra  
 to think according to the Religion,  
 to speak according to the Religion,  
 to act according to the Religion,  
 so that he was among all corporeal life  
 the most truthful one in truth,  
 the best ruling in rule,  
 the most splendid in splendour,  
 the most glorious in glory,  
 the most victorious in victory.'

80. *vaēnəmənəm ahmaₖ para daēuu*  
*pataiīən*  
*vaēnəmənəm maiiā frāuuōit<sup>1</sup>*  
*vaēnəmənəm × apa.karsaiīən<sup>1a</sup>*  
*jainiš<sup>1b</sup> haca mašiākačibio<sup>1c</sup>*

'Before his time the demons used to  
 rush about visibly,  
 their pleasures of lust used to take  
 place visibly, visibly they used to drag  
 away the women from their men, and

āaₗ tāₗ snaobəntīs<sup>1d</sup> gərəzānāₗ  
hazō × niuwərəziiiaiis<sup>2</sup> daēuuā

81. āaₗ tēₗ aēuuō<sup>1a</sup> ahunō vairiiō  
yim × ašauua × zaraϑ uštō<sup>1b</sup>  
frasrāuuiaiₗ  
vī.bərəϑ βəntōm<sup>1c</sup> āxtūirīm<sup>1d</sup>  
aparəm<sup>1e</sup> xraoždiiehiā<sup>1</sup> frasrūti<sup>1f</sup>  
× zəmarəgūzō<sup>2</sup> auuazat<sup>2a</sup> vīspe<sup>2b</sup>  
daēuuā  
aiiesniia<sup>2c</sup> auuahmiia<sup>2d</sup>

82. yejhe<sup>1a</sup> taₗ x'arənō isat<sup>1</sup>  
mairiō tuirīō<sup>1b</sup> franjrase  
vīspāiš auui<sup>2</sup> karšuān<sup>3</sup> yāiš haptā<sup>3</sup>  
pairi yāiš haptā karšuān  
mairiō apata<sup>4</sup> franjrase  
isō x'arənō zaraϑ uštāi<sup>4a</sup>  
ā taₗ x'arənō frazgađata<sup>5</sup>  
auui + viiā<sup>6</sup> vītāpōm<sup>7</sup>  
injā mē<sup>7a</sup> uruuisiātām<sup>8</sup>  
aēzō + jasa<sup>7</sup> + tōm<sup>9</sup> aēzahē<sup>9a</sup>  
yaϑa kaϑaca tē<sup>10</sup> ās zaōsō  
mana yaₗ ahurahe mazdā  
daēnaiiāscā<sup>10a</sup> māzdaiiasnōiš  
ahe raiia ... (= Yt 19.13) ...  
... tāscā yazamaide

### Karde XIII

83. uγrəm kauuaēm [ (= Yt 19.9)  
x'arənō  
mazdađātōm yazamaide  
aš.vāñdrəm<sup>1</sup> uparō.kairīm

the demons used to subject to violence  
these crying and lamenting (women).'

'But a single Ahuna-Vairiiā(-Prayer)  
which truthful Zaraϑuštra  
recited,  
divided four times into sections, the  
last (section) with louder recitation,  
drove all demons, which are  
unworthy of veneration, unworthy  
of praise, under the earth.'

'His (= Zaraϑuštras) Glory  
the Turanian villain Fraŋrasian desired  
in all seven climes.  
Through the seven climes  
stormed the villain Fraŋrasian  
desiring the Glory of Zaraϑuštra.  
He dashed forward to the Glory,  
chasing after it over the wide waters:  
"Inja! Turn towards me!" —  
"The desire of the one who desired  
approached him just as it was the  
pleasure of me, Ahura Mazdā,  
and of the Mazdayasnian Religion."  
On account of his splendour ...  
and these (female Entities) we worship.'

### Zamyād Yašt

### Avestan Text and Translation

θamnaŋvhaṇtōm<sup>2</sup> varəcaŋvhaṇtōm<sup>3</sup>  
yaoxštiuuantōm  
tarādātōm<sup>4</sup>] aňiāiš dāmān

determined, energetic,  
skilful,  
overcoming the other creatures.'

84. yaₗ upaŋhacā<sup>1a</sup> kauuaēm  
vīštāspōm<sup>1b</sup>  
anumatē daēnaiiāi  
anuxtše daēnaiiāi  
anuuarštē daēnaiiāi  
yaₗ imqām<sup>1</sup> daēnām<sup>1c</sup> āstaota  
dušmańiūm<sup>2</sup> siždiō<sup>3</sup> × daēuuā<sup>3a</sup>  
× apašauua<sup>3b</sup>

85. yō drūca<sup>1</sup> × pauruuānaca<sup>2</sup>  
ašāi<sup>3</sup> rauuō<sup>3</sup> × iiaešā<sup>4</sup>  
yō drūca [ (= Yt 13.99) + pauruuānaca<sup>2</sup>  
ašāi rauuō + viuuaēđa<sup>2a</sup>  
yō bāzušca upastaca  
vīsata aýhā<sup>5</sup> daēnaiiāi  
yaₗ × āhurōiš<sup>5a</sup> zaraϑ uštōiš ]

86. [ (= Yt 13.100) yō hīm stātqm<sup>1</sup>  
hitām<sup>2</sup> hāitīm<sup>3</sup>  
uzuuažat<sup>4</sup> haca hinūiβiiō<sup>5</sup>  
nī hīm dasta maiđiōišādətōm<sup>6</sup>  
bərəzi.rāzōm × afrakauuaitīm<sup>7</sup>  
ašaonīm  
vraj̄qm<sup>8</sup> ḡsušca vāstraheca  
frīqm<sup>9</sup>] ḡsušca vāstraheca<sup>6</sup>

87. bauuat<sup>1a</sup> aiβi.vaňiā<sup>2</sup>  
yasō<sup>3</sup> taxmō kauua<sup>1b</sup> vīštāspō  
tāt̄riiāuuantōm<sup>2</sup> duždaēnəm<sup>2a</sup>  
pašānəm<sup>3</sup> daēuuaiiasnōm  
drūaŋtōmca arəjat<sup>3a</sup> aspōm<sup>3a</sup>  
ula aňiāišcīl<sup>3b</sup> aγa

'Which accompanied Kauui  
Vištāspa  
to think according to the Religion,  
to speak according to the Religion,  
to act according to the Religion,  
so that he confessed to this Religion  
chasing away the enemy, driving away  
the demons.'

'(He,) who with bow and arrow  
made space for Truth;  
(he,) who with bow and arrow  
found space for Truth;  
(he,) who served as arm and support  
of this Religion,  
the Ahurian, the Zarathushtrian.'

'(He,) who led her who was stationary  
and fettered  
out of her fetters; he placed her as one  
sitting in the middle, giving orders with  
raised voice, being in the first line of  
battle array, the truthful one,  
thriving with cow and pasture,  
rejoicing in cow and pasture.'

'Brave Kauui Vištāspa  
was victorious over  
evil-minded Tāt̄riiāuanta  
and over Pešana, worshipper of demons,  
and over deceitful Arṣajat.aspa,  
and over the other evil,'

dužuuāndrauuō ūtiaonān̄hō  
ahe raiia ... (= Yt 19.13)  
... tāscā yazamaide

malicious Xīaonas.  
On account of his splendour ...  
and these (female Entities) we worship.'

## Karde XIV

88. uγrōm kauuaēm [ (= Yt 19.9)  
x̄arənō

mazdaātēm yazamaide  
aš.vāndrōm<sup>1</sup> uparō.kairīm  
θamnaq̄vhaṇtōm<sup>2</sup> varəcaq̄vhaṇtōm<sup>3</sup>  
yaox̄stiuuāntōm  
tarādātōm<sup>4</sup>] añiiāiš dāmān

'We worship the mighty Glory of the  
Kauui-dynasty  
created by Mazdā,  
the highly praised, supreme worker,  
determined, energetic,  
skilful,  
overcoming the other creatures.'

89. yał upaŋhacał saošiianṭam<sup>1</sup>  
vərəv̄rājanəm

uta añiiāscit̄ hazaiiō  
<sup>2</sup>yał kərənauuāt̄ frašəm ahum  
+ azarəsəntōm<sup>3</sup> × amaršāntōm<sup>4</sup>  
afriðiiaŋtōm<sup>5</sup> apuiiantōm  
yauuačjim<sup>5a</sup> yauuačsūm<sup>5b</sup>  
vasō.x̄ašrōm

yał irista paiti × usəhištān<sup>6</sup>  
jasāt juuaiiō<sup>7</sup> amərəxtiš  
daθaite<sup>8</sup> frašəm vasna<sup>9</sup> aŋhus

'Which will accompany the Victorious  
one among the Saviours  
and also his other companions,  
so that he will make life excellent,  
ageless, without decay,  
not rotting, not putrefying,  
living forever, thriving forever,  
ruling as it wishes.'

When the dead will rise, (then) will  
come the one without decay reviving  
(the dead) (and) life will create excel-  
lent things according to its own wish.'

90. būn<sup>1</sup> [ (= Yt 19.12) gaēθā  
amaršāntiš<sup>2</sup>

yā ašahe saŋ̄v̄haitiš  
+ niš + tał<sup>3</sup> paiti druz̄ nāšāite<sup>4</sup>  
yaδāt̄ aiβicit̄ jaγmat̄  
ašauuanəm mahraθai  
aom ciθrəmcā<sup>5</sup> stimcā<sup>6</sup>  
āv̄aṭca<sup>7</sup>] × maire<sup>1a.2</sup> nāšātaēca<sup>2</sup>  
mairiio<sup>3</sup> aθa<sup>4</sup> × aratuš<sup>4a</sup>

'The world of Truth will be  
undecaying  
from generation to generation.  
Falsehood will be returned to the place  
where it had come from  
to destroy the truthful one, himself, his  
family and existence. The (female) vil-  
lain will be terrified and the lawless  
(male) villain will disappear.'

## Avestan Text and Translation

ahe raiia ... (= Yt 19.13) ...  
... tāscā yazamaide

On account of his splendour ...  
and these (female Entities) we worship.'

## Karde XIV

91. uγrōm kauuaēm [ (= Yt 19.9)

x̄arənō  
mazdaātēm yazamaide  
aš.vāndrōm<sup>1</sup> uparō.kairīm  
θamnaq̄vhaṇtōm<sup>2</sup> varəcaq̄vhaṇtōm<sup>3</sup>  
yaox̄stiuuāntōm  
tarādātōm<sup>4</sup>] añiiāiš dāmān

'We worship the mighty Glory  
of the Kauui-dynasty  
created by Mazdā,  
the highly praised, supreme worker,  
determined, energetic,  
skilful,  
overcoming the other creatures.'

92. yał astuuat̄.ərətō frax̄tāite<sup>1</sup>

haca apat̄ kəsaoiiā<sup>2</sup>  
aštō<sup>3</sup> mazdā ahurahe  
× vīspa.tauruuariiā<sup>4</sup> puθrō  
vaēdəm<sup>5</sup> vaējā<sup>6</sup> yim vārəv̄raynōm<sup>7</sup>  
yim barat̄ taxmō ḡraētaonaō  
yał ažiš dahākō jaini<sup>8</sup>

'When Astuuat̄.ərətā steps forth  
from Lake Kəsaoiiā —  
the messenger of Ahura Mazdā,  
the son of Vīspa.tauruuairī,  
brandishing the victorious missile,  
which brave ḡraētaona bore  
when the Dragon Dahāk was slain,'

93. yim barat̄ fraŋrasē turō<sup>1a</sup>

yał druūā zainigāš<sup>1</sup> jaini  
yim barat̄ kauua haosrauuā  
yał turo<sup>1a</sup> jaini fraŋrasē  
yim barat̄ kauua vīštāspō  
ašahe × haēnā<sup>2</sup> + jaēšəmnō<sup>3</sup>  
× tā<sup>4</sup> auuaδā<sup>5</sup> družem nižbarat̄<sup>6</sup>  
ašahe haca gaēθābiit̄

'which Fraŋrasian the Turanian bore  
when deceitful Zainigau was slain,  
which Kauui Haosrauuah bore when  
Fraŋrasian the Turanian was slain,  
which Kauui Vīštāspa bore when he was  
to defeat the armies of the enemies of  
Truth; — there, by means of this, he  
(= Astuuat̄.ərətā) will drive out False-  
hood from the world of Truth.'

94. hō<sup>1</sup> diδāt̄<sup>2</sup> xrat̄sūs<sup>3</sup> + dōiθrābiia<sup>4</sup>

vīspa<sup>5</sup> dāmān paiti vaēnāt̄<sup>6</sup>  
+ pasca × išō<sup>7</sup> + dušciθraiia<sup>8</sup>  
hō vīspōm ahum astuuāntōm  
ižaiia<sup>9</sup> vaēnāt̄<sup>10</sup> dōiθrābiia<sup>11</sup>

'He will gaze with eyes of insight.  
He will look at all creatures belonging  
to the one of evil origin, then attack.  
At all corporeal life he will  
gaze with eyes that render strength,

dužuuandrauuō ūiaonāñhō  
ahe raiia ... (= Yt 19.13)  
... tāscā yazamaide

malicious Úixaonas.  
On account of his splendour ...  
and these (female Entities) we worship.'

## Karde XIV

88. uγrəm kauuaēm [ (= Yt 19.9)  
x̄arənō

mazdaðātəm yazamaide  
aš.vanđrəm<sup>1</sup> uparō.kairīm  
ðamnar<sup>v</sup>hanṭəm<sup>2</sup> varəcaŋ<sup>v</sup>hanṭəm<sup>3</sup>  
yaozštiuuantəm  
taraðātəm<sup>4</sup>] ańiiaiš dāmən

'We worship the mighty Glory of the Kauui-dynasty created by Mazdā, the highly praised, supreme worker, determined, energetic, skilful, overcoming the other creatures.'

89. yał upaŋhacat saošiiantəm<sup>1</sup>  
vərəvrajanəm

uta ańiäscit hazaiiō  
yał kərənauuāt frašəm ahum  
+ azarəsənṭəm<sup>3</sup> × amaršānṭəm<sup>4</sup>  
afriňiaňtəm<sup>5</sup> apuiantəm  
yauuaějim<sup>5a</sup> yauuaěsūm<sup>5b</sup>  
vasō.xsāvərəm

yał irista paiti × usəhištən<sup>6</sup>  
jasāt juuaiiō<sup>7</sup> amərəxtiš  
daθaite<sup>8</sup> frašəm vasna<sup>9</sup> aŋhuš

'Which will accompany the Victorious one among the Saviours and also his other companions, so that he will make life excellent, ageless, without decay, not rotting, not putrefying, living forever, thriving forever, ruling as it wishes.'

When the dead will rise, (then) will come the one without decay reviving (the dead) (and) life will create excellent things according to its own wish.'

90. būn<sup>1</sup> [ (= Yt 19.12) gaēvəžā  
amaršānṭiš<sup>2</sup>

yā ašahe saŋ<sup>v</sup>haiťiš  
+ niš + tał<sup>3</sup> paiti druzš nāšāite<sup>4</sup>  
yaðāt aiβicil jaγmat  
ašauuanəm mahrkaθāi  
aom ciθrəmca<sup>5</sup> stūmca<sup>6</sup>  
aðatca<sup>7</sup>] × maire<sup>1a.2</sup> nāšātaēca<sup>2</sup>  
mairiio<sup>3</sup> aða<sup>4</sup> × aratuš<sup>4a</sup>

'The world of Truth will be undecaying from generation to generation. Falsehood will be returned to the place where it had come from to destroy the truthful one, himself, his family and existence. The (female) villain will be terrified and the lawless (male) villain will disappear.'

ahe raia ... (= Yt 19.13) ...  
... tāscā yazamaide

On account of his splendour ...  
and these (female Entities) we worship.'

## Karde XIV

91. uγrəm kauuaēm [ (= Yt 19.9)  
x̄arənō

mazdaðātəm yazamaide  
aš.vanđrəm<sup>1</sup> uparō.kairīm  
ðamnar<sup>v</sup>hanṭəm<sup>2</sup> varəcaŋ<sup>v</sup>hanṭəm<sup>3</sup>  
yaozštiuuantəm  
taraðātəm<sup>4</sup>] ańiiaiš dāmən

'We worship the mighty Glory of the Kauui-dynasty created by Mazdā, the highly praised, supreme worker, determined, energetic, skilful, overcoming the other creatures.'

92. yał astuuat.ərətō fraxtātē<sup>1</sup>

haca apat kṣasooiāt<sup>2</sup>  
aśtō<sup>3</sup> mazdā ahurahe  
× vispa.tauruuairia<sup>4</sup> puθrō  
vaēdəm<sup>5</sup> vaējō<sup>6</sup> yim vārəvərətaynəm<sup>7</sup>  
yim barał taxmō ḡraētaonō  
yał ažiš dahākō jaini<sup>8</sup>

'When Astuuat.ərəta steps forth from Lake Kasaoiia — the messenger of Ahura Mazdā, the son of Vispa.tauruuairi, brandishing the victorious missile, which brave ḡraētaona bore when the Dragon Dahāka was slain,'

93. yim barat fraŋrase turō<sup>1a</sup>

yat druuaž zainigāu<sup>1</sup> jaini  
yim barał kauua haosrauua  
yat turo<sup>1a</sup> jaini fraŋrase  
yim barat kauua vištāspō  
ašahe × haenā<sup>2</sup> + jaēšəmnō<sup>3</sup>  
× tā<sup>4</sup> auuaða<sup>5</sup> drujem nižbarāt<sup>6</sup>  
ašahe hacā gaēvəžābiiō

'which Fraŋrasian the Turanian bore when deceitful Zainigau was slain, which Kauui Haosrauah bore when Fraŋrasian the Turanian was slain, which Kauui Vištāspa bore when he was to defeat the armies of the enemies of Truth; — there, by means of this, he (= Astuuat.ərəta) will drive out Falsehood from the world of Truth.'

94. hō<sup>1</sup> diðāt<sup>2</sup> xratəuš<sup>3</sup> + dōiθrābiia<sup>4</sup>

vispa<sup>5</sup> dāmən paiti vaēnāt<sup>6</sup>  
+ pasca × išō<sup>7</sup> + dušciθrain<sup>8</sup>  
hō višpəm ahum astuuantəm  
ižaiia<sup>9</sup> vaēnāt<sup>10</sup> dōiθrābiia<sup>11</sup>

'He will gaze with eyes of insight. He will look at all creatures belonging to the one of evil origin, then attack. At all corporeal life he will gaze with eyes that render strength,

*× darəšca<sup>12</sup> daθat × amarəxšiiantim<sup>13</sup>*  
*vīspam yam astuuaitim gaēθam*

95. *aŋ̥he<sup>1</sup> haxiai<sup>2</sup> × frātīeinq̥i<sup>3</sup>*  
*astuuat̥əratahē<sup>3a</sup> vərəv̥raγ̥nō*  
*humanaq̥hō<sup>4</sup> huuacanq̥hō*  
*huššiaao<sup>5</sup> nāŋ̥hō huwāēna<sup>5</sup>*  
*naēdā.cit<sup>6</sup> × miθ̥ō.aojanq̥hō<sup>7</sup>*  
*aēšqam x'aēpau<sup>8</sup> hizuuō<sup>9</sup>*  
*aēšu<sup>10</sup> parō<sup>11</sup> frānāmāitē<sup>12</sup>*  
*aēšmō × xruui.druš<sup>13</sup> dušz<sup>14</sup>arənā<sup>14</sup>*  
*vanāt̥<sup>14</sup> aša<sup>15</sup> akām drujim*  
*yam dušcīv̥ram təmaŋhaēnīm*

96.  $\times$  *vanaite<sup>1a</sup>* *akəmcit manō*  
*vohu manō tač vanaiti<sup>1</sup>*  
 $\times$  *vanaite<sup>1a</sup>* *miðaoztlō<sup>2</sup>*  $\times$  *vāxš<sup>3</sup>*  
*θrəžuňdō vāxš tsm vanaiti*  
*vanāt<sup>4</sup>* *hauruuňasca<sup>5</sup>* *amərətāšca*  
*uuđ<sup>6</sup>* *šudəmca<sup>7</sup>* *taršnəmca<sup>8</sup>*  
*vanāt* *hauruuňasca* *amərətāšca*  
*ayəm* *šudəmca<sup>9</sup>* *taršnəmca<sup>10</sup>*  
 $\times$  *fränāmāite<sup>11</sup>* *dužuuaršlāuuarš<sup>12</sup>*  
*aqřo* *maňiuš<sup>13</sup>* *axšaiiamnō*  
*ahe raiia . . . (= Yt 19.13) . . .*  
*... tăšcă yazamaide*

and his gaze will render the whole corporeal world indestructible.'

'Advancing are the companions  
of Victorious Astuuat.*ərətə*,  
whose thoughts are good, whose words  
are good, whose deeds are good, whose  
faith is good; their own tongues,  
when they do speak, they utter not  
the slightest word of wrong.  
And before them will flee  
Rage whose attack is cruel, luckless.  
He (Astuuat.*ərətə*) will overcome by  
Truth the wicked Falsehood of evil  
origin, which consists of darkness.'

'Evil Thought is overcome,  
Good Thought overcomes it.  
The falsely spoken Word is overcome  
the rightly spoken Word overcomes it.  
Wholeness and Immortality will over-  
come both Hunger and Thirst.  
Wholeness and Immortality will over-  
come evil Hunger and Thirst.  
The worker of evil deeds,  
the Evil Spirit will retreat, powerless.  
On account of his splendour ...  
and these (female) Entities we worship.

## Glossary

Alphabetical order:

*a ā å ä q ø ð e ē o ö i ī u ū      k x ī x v g γ c j t ð d δ t p f b β  
 η ķ η v n ī η m      v r š s z š ž š y h.*

- |  |  |
|--|--|
| <i>a- dem.pron. 'this one'</i>                 | <i>auuahmiia- adj. 'unworthy of praise'</i>      |
| <i>aēuuua- numeral 'one'</i>                   | <i>auui prep. 'to, unto'</i>                     |
| <i>aēuuandasa- ordinal number, adj.</i>        | <i>auruua- adj. 'swift'</i>                      |
| <i>'eleventh'</i>                              | <i>auruuuat.aspā- adj. 'who has swift</i>        |
| <i>aēta- dem.pron. 'this one'</i>              | <i>horses', epithet of Apām Napāt</i>            |
| <i>aēm, aēśam, aēśu dem.pron. → i-</i>         | <i>aka- adj. 'evil'</i>                          |
| <i>aēza- adj. 'desiring'</i>                   | <i>ax'afniia- adj. 'who is without sleep,</i>    |
| <i>aēzah- ntr. 'desire'</i>                    | <i>unsleeping'</i>                               |
| <i>aēśma- m. 'Rage'</i>                        | <i>ax'arsta- adj. 'shining, gleaming'</i>        |
| <i>aoj 'to speak', pres. <i>aoja-</i></i>      | <i>(&lt; *ā-huar-ta-)</i>                        |
| <i>aojah- ntr. 'strength'</i>                  | <i>axšaiiamna- adj. 'without power,</i>          |
| <i>aojišla- superl. 'the mightiest'</i>        | <i>powerless'</i>                                |
| <i>aota- ntr. 'cold, frost'</i>                | <i>aγa- adj. 'bad, evil'</i>                     |
| <i>aom acc.sg. → auua-</i>                     | <i>aγraēraθa- m. personal name</i>               |
| <i>aiiapta- ntr. 'boon'</i>                    | <i>ajiiamna- adj. 'undiminishing'</i>            |
| <i>aiiah- ntr. 'metal, pot'</i>                | <i>aða adv. 'thus'</i>                           |
| <i>aiiesnia- adj. 'unworthy of veneration'</i> | <i>aðauruuan- m. 'priest'</i>                    |
| <i>aiðiiejah- adj. 'free from danger'</i>      | <i>aðra adv. 'there'</i>                         |
| <i>api pre.+ acc. 'over'</i>                   | <i>aða adv. 'then, thereupon'</i>                |
| <i>api.vohu- personal name of a Kavi</i>       | <i>aðaðað adv. 'then'</i>                        |
| <i>aiβi,gāma- m. 'year'</i>                    | <i>aðutauuh- m. name of a mountain</i>           |
| <i>aiβi,vañiiaħ- adj. 'overcoming'</i>         | <i>at in Yt 19.46 paiti aṭ &lt; *paiti iat</i>   |
| <i>aiβiiāzstar- m. 'guardian'</i>              | <i>ap- f. 'water'</i>                            |
| <i>aiβiiāma- 'attacking, aggressive'</i>       | <i>apa.dis- adj. 'turning away' (?)</i>          |
| <i>aiβitō pre.+ acc. 'around, from</i>         | <i>apaiia adv. 'thereafter'</i>                  |
| <i>all sides'</i>                              | <i>apayžāra- m. 'inlet'</i>                      |
| <i>aiβiti- f. 'walking on'</i>                 | <i>apana- adj. 'distant', ntr. 'final point,</i> |
| <i>airiia- adj. 'Aryan'</i>                    | <i>end'</i>                                      |
| <i>auua- dem.pron. 'that one'</i>              | <i>apara- adj. 'posterior, later'</i>            |
| <i>auuaēnānt- adj. 'not seeing' (→ vaēn)</i>   | <i>apastanāħo Yt 19.42 meaning unclear</i>       |
| <i>auuaða adv. 'thus'</i>                      | <i>apāða Yt 19.48 1.sg.subj.aor.act.(?)</i>      |
| <i>auuaða adv. 'there'</i>                     | <i>→ pad</i>                                     |
| <i>auuaðað adv. 'from there'</i>               | <i>apərənāiħi- ntr. 'minor age, minority'</i>    |
| <i>auuh- ntr. 'help'</i>                       | <i>apuiianħ- adj. 'not putrefying'</i>           |

*afrakauuanṭ-* adj. ‘being in the first line of battle array’  
*afrakatac-* adj. ‘running in the first battle-line’  
*afrapatāi* Yt 19.50 → *pat*  
*afriθiiānṭ-* adj. ‘not rotting’  
*abda-* adj. ‘marvellous, wonderful’  
*aβzdānuuan-* m. ‘water-stream’  
*aŋra-* adj. ‘evil’  
*aŋhaošmna-* adj. ‘not drying up’  
*aŋhaiθia-* adj. ‘untrue’  
*aŋhuš* → *ahu-*  
*ana* instr.sg. → *a-*  
*anairia-* adj. ‘non-Aryan’  
*anādruzti-* f. ‘not-lying’  
*anu* prep.+ acc. ‘along’  
*anuuarsti-* f. ‘acting accordingly’  
*anuxti-* f. ‘speaking accordingly’  
*anumati-* f. ‘thinking accordingly’  
*aniiia-* adj. ‘other’  
*antara.kaŋha-* m. name of a mountain  
*antara.daŋhu-* m. name of a mountain  
*ama-* m. ‘impetuosity’  
*amaenīy-na-* ntr. ‘defeat (of enemies) in (their) attack’  
<sup>\*</sup>*amarəxšiiānṭ-* adj. ‘indestructible’  
*amarəšānt-* adj. ‘not decaying, without decay’ (< \*a-mərəč-ja-nτ-)  
*amərəzti-* adj. ‘who has no decay, undecaying’  
*amərəstatat-* f. ‘immortality’  
*aməša-* adj. ‘immortal’ (< \*amṛta- < \*a-mṛ̥-ta-)  
*amuijamna-* adj. ‘unwavering’  
*auuanəmna-* adj. ‘invincible’  
*aratu-* adj. ‘who has no rule, lawless’ (?)  
*araska-* m. ‘envy’  
*arəjat.aspa-* m. personal name

*arəδah-* ntr. ‘side, half’  
*arəza-* m. ‘battle’ → *galō.arəza-*  
*arəzō.śamana-* m. personal name  
<sup>1</sup>*aršan-* m. ‘man, hero’  
<sup>2</sup>*aršan-* m. personal name of a Kavi  
*aṣa-* ntr. ‘Truth’  
*aṣa.stəmbana-* m. name of a mountain  
*aṣauuan-* adj. ‘truthful’  
*aṣauastəma-* adj.superl. ‘most truthful’  
*aṣi-* f. ‘Reward’ (< \*áṛ-ti-)  
*asaiā-* f. name of a mountain  
<sup>\*</sup>*asanuaṇṭ-* m. name of a mountain  
*asəŋgō.gauua-* adj. ‘whose hands are of stone’  
*astuuat.ərəta-* m. name of a Saosiiāṇṭ  
*astuuānṭ-* adj. ‘corporeal’  
*aspə-* m. ‘horse’  
 plur. in Yt 19.77 ‘chariot race’ (?)  
*aspō.gar-* ‘horse-devouring’  
*asman-* m. ‘sky’  
*az* ‘to drive’, pres. *aza-*  
*auua-az* ‘drive down’  
<sup>+</sup>*azarəsaṇṭ-* adj. ‘not ageing, ageless’  
*azāta-* adj. ‘unborn’  
*azinauuaṇṭ-* → *urupi.azinauuant*  
*aš.pairika-* adj. ‘accompanied by powerful witches’  
*aš.vāṇdra-* adj. ‘highly praised’  
*aš.varəcah-* adj. ‘very strong’  
*ašta-* m. ‘messenger’  
*ašta.auruuānṭ-* m. name of a mountain  
*ašta.vaṣan-* m. name of a mountain  
*aštōma-* ordinal number, adj. ‘eighth’  
*aži-* m. ‘serpent, dragon’  
*ašāta-* ‘unhappy’ (< \*a-čiā-ta-)  
<sup>1</sup>*ah* ‘to be’, + gen. ‘to belong to’, pres. *ah-*  
<sup>2</sup>*ah* ‘to throw’, pres. *aŋha-* (< \*ah-ja-)

*para-ah* ‘to upset, to spill’  
*ni-ah* ‘throw down’, part.med. *niiaŋhəmnō*  
*ahē, ahmat* → *a-*  
*ahu-* m. ‘life’, nom.sg. *aŋhuš*  
*ahuna-* adj. ‘containing the word *ahū*’, name of the prayer beginning with *yañā ahū vairiō*  
*ahura-* m. ‘lord’  
*ahuraðāta-* adj. ‘created by the lord’  
*ahurana-* m. name of a mountain  
*ā* postp. and prep.+ acc. ‘to, towards’  
*āaṭ* adv. ‘then’  
*āi* interjection ‘o!’  
*āuuōiia* interjection ‘woe!’  
*āztūrīm* adv. ‘four times’  
*ātar-* m. ‘fire’  
*āv* ‘to be terrified’, aor. (or pres.?) *āv-*  
*āvβiūāni-* adj. ‘stemming from Āvβiia’  
*āvritīm* adv. ‘for the third time’ → *āvritiia-*  
*ādarana-* m. name of a mountain  
*ātbitūm* adv. ‘for the second time’ → *bitiia-*  
*āpəm* acc.sg. ‘water’ → *ap-*  
*ārštiō.barez-* f. ‘height of a spear’  
*āsítō.gātu-* adj. ‘lying on the bed’  
*āsišta-* adj.superl. ‘swiftest’  
*āsna-* adj. ‘noble’  
*āhuri-* adj. ‘Ahurian, lordly’  
*āhūriiā-* adj. ‘Ahurian, lordly’  
*āzō.buj-* adj. ‘rescuing from trouble’  
*ārəγyānṭ-* adj. ‘tumultuous’  
*ārəδβō.zəṅga-* adj. ‘always on its feet’  
*ārəzifia-* m. name of a mountain  
*ārəziša-* m. name of a mountain  
*ārəzī-* f. name of a river

*ərəzura-* m. name of a mountain  
<sup>\*</sup>*ərəžuzdā-* adj. ‘rightly spoken’  
*i* ‘to go’, pres. *e-*  
 + *frā* ‘step forward, advance’  
 desid. *iša-* ‘attack’ in Yt 19.94:  
<sup>\*</sup>*išō* nom.sg.pres.part.act. (?)  
*i-* dem.pron. ‘this’  
<sup>\*</sup>*iiaēša* → <sup>1</sup>*iš*  
*iθa* adv. ‘thus, in this way’  
*iθa* adv. ‘here’  
*injā* adv. interjection  
*irista-* perf.part.pass. → <sup>1</sup>*riθ*  
*isənṭ-* pres.part.act. → <sup>1</sup>*iš*  
*iz* ‘to desire’, pres. *izia-*  
*iš* ‘seek for, wish, desire’, pres. *isa-*, perf. *iašiš-*: <sup>\*</sup>*iiaēša* 3.sg.act.  
<sup>2</sup>*iš* ‘set in motion’  
*išta-* perf.part.pass.  
 + *frā* ‘send forth, drive off’  
*išāŋhaēta* Yt 19.53 → *han*  
<sup>\*</sup>*išō* Yt 19.94 → *i* ‘to go’  
*iskata-* m. epithet of mountain  
 Upāiri.saēna  
*išta-* f. ‘prosperity’  
*ižā-* f. ‘strengthening, refreshment’  
*uie* nom./acc.du.fem. or ntr. → *uu-*  
*uili* adv. ‘thus’  
*uu-a* adj. ‘both’  
*uuaiia-* adj. ‘both’  
*uγra-* adj. ‘powerful, mighty’  
*uta* conj. ‘and’  
*udriia-* m. name of a mountain  
*upa* prep. + acc. ‘upon’  
*upaošap<sup>v</sup>ha-* adj. ‘eastern’  
*upairi* postpos. and prep.  
 + acc. ‘upon, on’  
*uparatāt-* f. ‘superiority’  
*uparō.kairiia-* adj. ‘supreme worker’  
*upastā-* f. ‘support’

*upāiri.saēna-* m. name of a mountain  
*upāpa-* adj. 'living in the waters'  
*uruuan-* m. 'soul'  
*uruuarā-* f. 'plant'  
*uruuā-* f. name of a river, Yt 19.67:  
  *uruuaδca* pleonastic spelling  
*uruuāzra-* nitr. 'heat'  
*uruuisiata-* adj. 'to be turned towards'  
*urupi.azinauuaŋt-* f. 'bearing the skin  
  of a fox', name of a mythical king  
*uruūiō.vāδimīδkā-* f. name of

*ka-* 1. interr.pron. 'who?'; 2. with *°cīt*:  
  indef.pron. 'whoever, everybody'  
*kaēnan-* adj. 'avenging'  
*kaoirisa-* m. name of a mountain  
*kaofa-* m. 'mountain'  
*kauuai-* m. 1. title of pre-Zoroastrian  
  priests; 2. title of rulers of a dynasty  
  founded by Kauuāta  
*kauuāia-* adj. 'belonging to the rulers  
  of the Kavi-dynasty'  
*kauuāta-* m. name of a Kavi  
*kakahii-* m. name of a mountain  
*katāra-* 1. interrog.adj. 'who or which  
  of two?'; 2. with *°cīt*: indef.adj.  
  'each one out of two'  
*kaθa* adv. 'how?'  
*kadruua.aspā-* m. name of a mountain  
*kar* 'to make', pres. *kərənəo-*  
*karapan-* m. title of an anti-Zoroastrian  
  priest  
*karan-* m. 'edge'  
*karš* 'to drag', pres. *karša-*  
  + *apa* 'drag away'  
*karšuuar-/karšuuan-* nitr. 'clime'  
*kāuuāia-* adj. 'belonging to the rulers  
  of the Kavi-dynasty'  
*kāsaooia-* name of Lake Hāmūn in

a mountain  
*usaoma-* m. name of a mountain  
*usaδan-* m. name of a Kavi  
*+ usaδā-* f. name of a mountain  
*usca* adv. 'away'  
*uši.darəna-* m. name of a mountain  
*ušta.xarənah-* m. name of a mountain  
*uštauuati-* f. name of a river  
*uštāna-* m. (ntr.) 'life, vitality'  
*uštānō.cinahia-* nitr. 'love of life'  
*uštra-* m. 'camel'

Sīstān  
*kāsō.tafθdrā-* f. name of a mountain  
*kərəsa-* m. 'robber'  
*kərəsauuazdah-* m. name of  
  Fāṇrasian's brother  
*kərəsāspa-* m. name of a mythical hero  
*kəhrp-* f. 'form, shape, body'  
*xīaona-* adj. name of enemies  
  of the Avesta-people  
*xraoždiyah-* adj.comp. 'louder'  
*xratu-* m. 'mental power, insight'  
*xruui.dru-* adj. 'attacking cruelly',  
  epithet of Rage (*aēsma-*)  
*xruuišiānt-* adj. 'blood-thirsty'  
*xšāēta-* adj. 'shining'  
*xšāθra-* nitr. 'rule, reign'  
*xšāθriia-* adj. 'ruling'  
*xšā* 'to rule', pres. *xšaiia-*  
*xšōiθnī-* fem. → *xšāēta-*  
*xšuuaēpā-* f. 'tail'  
*xšuδra-* adj. 'liquid'  
*xštuua-* ordinal number, adj. 'sixth'  
*x'aēpāiθia-* adj. 'own'  
*x'airiia-* adj. 'to be eaten, edible'  
*x'arəθa-* nitr. 'food'  
*x'arənaŋ'haiti-* f. name of a river

*x'arənaŋ'hant-* adj. 'splendid'  
*x'arənaŋ'hastəma-* adj.superl. 'most  
  splendid'  
*x'arənah-* nitr. 'glory'  
*x'āstrā-* f. name of a river  
*x'id* 'to sweat', pres. *x'isā-*  
*gaēiθiiia-* adj. 'corporeal'  
*gaēiθā-* f. 'living being', 'world'  
  (sg. and plur.)  
*gatia-* m. 'life'  
*gairi-* m. 'mountain'  
*gairišac-* adj. 'following the slope'  
*gau-* m./f. 1. 'ox, cow'; 2. 'milk'  
*gauua-* m. 'hand' (of daevis creatures)  
*gatō.arvə-* adj. 'whose battle has  
  come, has been joined' (?)  
*gañdaroθa-* m. name of a mythical  
  monster  
*gam* 'to go, to come', pres. *jasa-*,  
  perf. *jaym-*  
  + *ham* 'come together'  
  + *aiθi-cīt* 'come to'  
*gar-* f. 'welcome'  
  *garō nmāna-* 'House of Welcome'  
*garəma-* nitr. 'heat'  
*garəz* 'to lament', pres. *garəz-*  
*gufra-* adj. 'deep, unfathomable'  
*grab* 'to grab, grasp, seize', pres.  
  *gouruuāia-*, aor. *gərəfš-*  
  + *paiti apa* 'to withdraw'  
  + *ham* 'to grab, grasp, seize'  
*-ca* enclitic particle 'and'  
*caxra-* m. 'wheel'  
*caθβar-* cardinal number, adj. 'four'  
*caθβarəsaŋt-* cardinal number,  
  adj. 'forty'  
*carstā-* f. 'racecourse'  
*ciθra-* nitr. 'offspring'  
*-cīt* enclitic particle

*cinman-* ntr. 'desire, endeavour';  
*cimmāne* them.loc.sg.  
*jaini* 3.sg.pass. → *jan*  
*jaini-* f. 'woman'  
*jayāuru-* adj. 'awake'  
*+ jaēsəmnō* Yt 19.93 → *ji*  
*jafra-* adj. 'deep'  
*jan* 'to slay, kill', pres. *jana-*  
  + *auua* 'strike down'  
*ji* 'to defeat', fut. *jaēšiia-*  
  + *jaēsəmnō* nom.sg.m.part.med.  
*jiyāuru-* adj. 'awake'  
*jira-* adj. 'lively'  
*jīv* 'to live', pres.caus. *juuāia-* 'make  
  alive, revive'  
*juuāiō* nom.sg.m.pres.part.act. → *jīv*  
*ta-* dem.pron. 'this'  
*taēra-* m. 'peak'  
*tazma-* adj. 'brave, heroic, strong'  
*tac* 'rush along', pres. *taca-*  
  + *auui ham* 'come together into'  
  + *apa* 'rush away'  
*tataša* Yt 19.52 → *taš*  
*tap* 'be hot', pres.inchoat. *tafsa-*  
  'become hot'  
*tanū-* f. 'body'  
*taraδāt-* adj. 'overcoming'  
*tarō.yāra-* adj. 'lasting over the years'  
*taršu-* adj. 'dry, solid'  
*taršta-* perf.part.pass. of *θrah* 'to be  
  afraid'  
*taršna-* m. 'thirst'  
*taš* 'to fashion', perf. *tataš-*  
*taθriiāuuāŋt-* m. name of an enemy  
  of Vīštāpa  
*tāmaŋhaēna-* adj. 'consisting of  
  darkness'  
*te* pers.pron. → *tūm*  
*tinja* adv. interjection

tūriia- adj. 'Turanian'  
 tuδaskā- f. name of a mountain  
 tūra- adj. 'Turanian'  
 tū enclitic particle  
 tūm pers.pron.2.sg. 'you'  
     θβ̄qm acc.sg.  
     te (enclit.) dat.sg.  
 ḡanj 'to drag, pull', pres. ḡanjaiia-  
 ḡamnaŋ'hant- adj. 'determined'  
 ḡβ̄arəxštar- m. 'fashioner'  
 ḡβ̄aj 'to become oppressed',  
     pres. ḡβ̄azja-  
 ḡβ̄qm → tūm  
 ḡrāθra- ntr. 'protection'  
 ḡrap- f. 'contentment'  
 ḡrafša- adj. 'thriving'  
 ḡritiia- ordinal number, adj. 'third'  
 ḡrisanṭ- cardinal number, adj. 'thirty'  
 ḡrizafan- adj. 'three-mouthed'  
 ḡrizafah- adj. 'three-mouthed'  
 ḡrišua- ntr. 'third'  
 daēuuā- m. 'demon'  
 daēuuaiiasna- adj. 'worshipping  
     demons'  
 daēuuō.dāta- adj. 'created by demons'  
 daēnā- f. 'view, attitude, religion'  
 daoīrī- f. 'speech' (of daevic  
     creatures), 'rant'  
 daožaŋ'ha- ntr. 'hell'  
 dāuu 'to speak' (of daevic creatures),  
     'to gabble', pres. dāuu-  
 daŋra- adj. 'knowledgeable'  
 daŋhu- f. 'land; inhabitant'  
 daŋhupaiti- m. 'lord of lands'  
 dar 'to hold', pres. dāra-  
     + ni 'to keep oneself hidden'  
 darəγa- adj. 'long'  
 darəγō.jīlī- f. 'long life'  
 darši.kairiia- adj. 'acting audaciously'

dasəma- ordinal number, adj. 'tenth'  
 dasta → dā  
 dahāka- m. name of a mythical  
     dragon (aži-)  
 dā 'to give'; 'to place, create'  
     pres. daθā-/daθ-, daθa- (them.),  
     perf. daδā-/daθ-  
     dasta 3.sg.inj.pres.med.  
 dātar- m. 'creator'  
 dānaiiana- adj. 'descending from Dāna'  
 dāman- ntr. 'creature'  
 dāru- ntr. 'wood', also:  
     'spear' in Yt 19.42 (?),  
     'bow' in Yt 19.85 (?)  
 dāštaiiāni- m. personal name  
 dərəs- f. 'gaze'  
 dəuš.manahiiā- ntr. 'evil-mindedness'  
 dōiθra- ntr. 'eye'  
 di- dem.pron., only enclit. acc.  
 dis 'to show', pres. daēsaiia-  
     + ham 'show to oneself, bear  
     in mind'  
 dī 'to see, behold', pres. diθā-  
 duua- cardinal number, adj. 'two'  
 duuadasa- ordinal number,  
     adj. 'twelfth'  
 duuar 'go, run, rush' (of daevic crea-  
     tures), pres. duuara-  
     + frā 'run forward'  
     + hq̄m 'run (to the contest)'  
 dušx'arənah- adj. 'whose x'arənah-  
     is evil, luckless'  
 dušciθra- adj. 'of evil origin'  
 dušmańiu- adj. 'evil-minded, enemy'  
 dužuuāndru- adj. 'malicious'  
 dužuuarštāuuarəz- adj. 'doing bad  
     work'  
 duždaēna- adj. 'of evil faith, evil-  
     minded'  
 draoyā- adj. 'false'

draonah- ntr. 'portion, share'  
 draošišuuānt- m. name of a mountain  
 druua- adj. 'robust, healthy'  
 druuatāt- f. 'health'  
 druuanṭ- adj. 'deceitful'  
 dru-ca Yt 19.85 instr.sg. of  
     → dāru- (?)  
 druj- f. 'falsehood'  
 + tbišaiiaŋt- adj. 'inimical, foe'  
 paoiriia- adj. 'first'  
 paoirī- fem. → pauru-  
 paoirīm adv. 'for the first time'  
 paiti prep. and postp.  
     + acc. 'to, towards, against'  
     + instr. 'on, upon'  
     + gen. 'for'  
     + loc. 'for, in, at'  
 paitiša- adj. 'hostile'  
 pairi prep. + acc. 'around'  
 pairikā- f. 'witch'  
 pauru- adj. 'many, numerous'  
 pauruuata- m. 'mountain, rock'  
 pauruuān- ntr. 'knot, joint (of reed)',  
     also: 'arrow' (?) in Yt 19.85  
 pauruuāna- ca Yt 19.85 instr.sg.  
     → pauruuān-  
 pac 'to cook', pres. paca  
 pat 'fly, rush; fall; go' (of daevic  
     creatures), pres. pata-,  
     pres.caus. pataia-  
     + ā 'rush about'  
     + auua 'go down'  
     + us 'go up', caus.: 'raise up'  
     + ā frā 'walk about'  
 paθana- m. personal name.  
 pad 'to fall', root-aor. paθ- (?)  
     + frā ā 'fall upon' → apāθa  
 pančō.hiia- adj. 'of five species'  
 pantān- m. 'path'

para prep. + abl. 'before'  
 paraδāta- adj. 'created before',  
     epithet of Haošiiaŋha  
 + parāžhāt 3.sg.subj.pres.act. → <sup>2</sup>ah  
 parānc- Adj. 'away, aside'  
 parāš Nom.sg.m. → parānc-  
 parō adv. 'formerly'  
     prep. + abl. 'on account of'  
     postp. + loc. 'before'  
 part 'to fight, struggle', pres. parata-  
     + paiti 'fight against'  
 pasu- m. 'cattle'  
 paskāt adv. 'from behind'  
 pasca adv. temporal 'then'  
 pascaēta adv. temporal 'then'  
 pārəntara- adj. 'opposite, other'  
 pərnāiiu- adj. 'of full age, majority'  
 pəšana- m. personal name  
 pouru.xšnut- f. 'much strengthening'  
 pouru-ca acc.pl.ntr. → pauru-  
 pouru.vāstra- adj. 'rich in pastures'  
 pouruš.xāstra- adj. 'granting much  
     well-being'  
 pi 'to swell, surge', pres. pinuu-  
     + frā 'to swell, surge forward'  
 pitaona- m. personal name  
 pitar- m. 'father', nom.sg. ptā-ca  
 pitu- m. 'meal'  
 pisina- m. name of a Kavi  
 puθra- m. 'son'  
 fraēštō Yt 19.34 → <sup>2</sup>iš  
 fraorəpa- m. 'mountain' (?)  
 fraxni- adj. 'prudent'  
 fradaθā- f. name of a river  
 fraŋrasian- m. personal name  
 framitəm Yt 19.29 → mī  
 frasasti- f. 'honour'  
 (fra)sāna- ntr. 'destruction'  
 frasāstar- m. 'master'

*frasparał* → *spar*  
*frasrūti-* f. 'recitation'  
*frazanți-* f. 'offspring'  
*fraša-* adj. 'excellent'  
*frašō.carətar-* m. 'renovator'  
*frāuuōit* 3.sg.opt.pres.act. (by haplo-  
 logy < \*frā-uuauuōit), → *bū*  
*frāvβərəsəm* gen.pl.  
 → *nauua.fražvβərəsa-*  
*frāpaiia-* adj. 'western'  
*frāpaiyah-* m. name of a mountain  
 \**frānku-* m. 'peak' (< \*fra-aŋku-)  
*frānc-* adj. 'turned forward'  
*frāš* nom.sg.m. → *frānc-*  
*frīva-* adj. 'rejoicing'  
*fru* 'float, swim', pres.caus. *frāuuaiia-*  
 + us 'wash away, sweep aside'  
*fšaoni-* f. 'herd'  
*fšuiant-* adj. 'breeding cattle'  
*baēsaza-* ntr. 'cure'  
*batiana-* m. name of a mountain  
*baj* 'to distribute, apportion', pres.  
*baža-*, Yt 19.8 *bažał* act. in an im-  
 personal sense, lit.: 'one appor-  
 tioned (the share to ...)'  
*band* 'to bind', pres. *bandaiia-*  
*bar* 'to bear', med. also: 'to ride',  
 pres. *bara-*

*naēda* negation 'neither'  
*naoma-* ordinal number, adj. 'ninth'  
*naire.manah-* adj. 'manly-minded'  
*nairiia-* adj. 'manly'  
*nairiiaq̄.ham.variliuuant-* adj.  
 'skilled in manly defence'  
*nauua* cardinal number, indecl. 'nine'  
*nauua.fražvβərəsa-* m. 'nine glades'  
 Yt 19.77

+ *us* 'to bring up'  
 + *niš* 'to bring away, drive out'  
 + *paiti* 'to take up'  
*barana-* m. name of a mountain  
*barō.sraiian-* m. name of a mountain  
*barō.zuš-* adj. 'rejoicing in booty'  
*bānumant-* adj. 'splendid'  
*bāmiia-* adj. 'radiant'  
*bāzu-* m. 'arm'  
*bərəz-* adj. 'lofty'  
*bərəzant-* adj. 'lofty, high'  
*bərəzi.rāz-* adj. 'giving orders with  
 raised voice'  
*biiaršan-* m. name of a Kavi  
*bitiia-* ordinal number, adj. 'second'  
*bitim* adv. 'for the second time'  
 → *bitiia-*  
*bī* 'to fear', also: 'to terrify' (?)  
 + *bišiuā* nom.sg.m.perf.part.act.  
*bud* 'to perceive', pres. *baōda-*  
*buna-* m. 'bottom'  
*bū* 'to become', pres. *bauua-*,  
 root-aor. *bū-*  
 + *pairi* 'to get hold of'  
 + *frā* 'to take place, happen'  
*būmī-* f. 'earth'  
*bram* 'to wander about',  
 pres.inchoat. *brāsa-*

*napāt-* m. 'grandson',  
 with *apqm* name of a god  
*nanhušmaṇt-* m. name of a mountain  
*nam* 'to bow', pres. *nəma-*, *nāma-*  
 + *apa* 'to go away'  
 + *frā* 'to flee, retreat'  
*nar-* m. 'man'  
*nara-* m. 'man'  
*naraua-* adj. 'descending from Naru'

<sup>1</sup>*nas* 'to reach', s-aor. *nāš-*  
 + *niš* 'to take away, return' Yt 19.12  
<sup>2</sup>*nas* 'to be lost, disappear, perish',  
 s-aor. *nāš-*  
*nāman-* ntr. 'name'  
*nərə.gar-* adj. 'man-devouring'  
*nōit* negation 'not'  
*niiaj̄həmnō* Yt 19.67 → <sup>2</sup>*ah*  
*niuuika-* m. personal name  
*nipātar-* m. 'protector'  
*nišharətar-* m. 'watcher'  
*nī* 'to lead', pres. *naia-*  
 + *auua* 'to fetch down'  
*nura-* adj. 'agile, alert' (?)  
*nmāna-* ntr. 'house'  
*ma-* pers.pron.1.sg. 'I'  
*mām* acc.sg.  
*mē* dat.sg. (enclit.)  
*mana* gen.sg.  
*maēnaza-* m. name of a mountain  
*maiiah-* ntr. 'pleasure of lust'  
*maiđiiōišād-* adj. 'sitting in the  
 middle'  
*mairiia-* adj. 'wicked, villainous',  
 m. 'villain'  
*mayna-* adj. 'naked'  
*man* 'to think', s-aor. *manh-*  
*manah-* ntr. 'thought'  
*maniiauua-* adj. 'spiritual'  
*maniiu-* m. 'spirit'  
*marəzstar-* m. 'former'  
*marc* 'to destroy', s-aor. *marəzš-*  
*mašiia-* m. 'mortal, man' (< \*mártia-)  
*mašiiačka-* m. 'mortal, man'  
*masan-* ntr. 'greatness'  
*mazišuuant-* m. name of a mountain  
*mazdaðāta-* adj. 'created by Mazdā'  
*mazdā-* m. 'wisdom', with *ahura-*  
 name of the highest god of the

Mazdayasian religion  
*mahrka-* m. 'destruction'  
*mahrkaða-* m. 'destruction'  
*māzańia-* adj. 'gigantic'  
*māzdaiiasni-* adj. 'belonging to the  
 worshippers of Mazdā,  
 Mazdayasian'  
*məriiđiiu-* m. 'death'  
*mərəγa-* m. 'bird'  
*mərəžvβən̄-* adj. 'thinking of'  
*miňaoxta-* adj. 'falsely spoken'  
*miňō.aojah-* adj. 'whose speech  
 is false'  
*miňra-* m. name of a god  
*mī* 'to exchange', perf.part.pass. *mita-*  
 + *frā* 'to transform'  
*mrū* 'to speak', pres. *mrao-*  
*va-* pers.pron.2.pers. enclitic 'you'  
*vō* gen. 'of you'  
*vaēđa-* m. 'missile'  
*vaēn* 'to see', pres. *vaēna-*  
 + *aiži* 'to look upon, gaze at'  
 + *paiti* 'to look at'  
*vairi-* m. 'bay'  
*vairiia-* adj. 'to be chosen, best'  
*vaxš* 'to grow', pres. *uxša-*, *uzšia-*  
 + *frā* 'to grow forth'  
 + *frā* us 'to climb up, flare up'  
*vac-* m. 'word, speech'  
*vacah-* ntr. 'word, speech'  
 \**vafrauuant-* m. name of a mountain  
 + *vafrā-* f. name of a mountain  
*vanhan-* ntr. 'goodness'  
*vanj̄hazdā-* m. 'giver of the very good'  
*vanhuiiā* gen.sg.f. → *vohu-*  
*van* 'to overcome, defeat', pres. *vana-*  
*vaniq̄lī-* pres.part.act.fem.  
*vaniia.barszan-* m. 'height of a tree'  
*varsan*"hānt- adj. 'energetic'

**varənīia-** adj. 'having made his  
(bad) choice'  
**varəmi-** f. 'wave'  
<sup>+</sup> **varəzi.dōi̯ra-** adj. 'having powerful,  
sharp eyes'  
**varəšauua-** m. personal name  
**varəz** 'to work', pres. **varəziiia-**  
+ *ni* 'to subject'  
**vas** 'to wish', perf.part.pass. *uṣta-*  
**vasō.xšaθra-** adj. 'ruling according to  
its own will, as it wishes'  
**vastra-** ntr. 'garment'  
**vasna-** m. 'wish'  
**vaz** 'drive, carry', pres. *vaza-*,  
perf. *vaoz-*  
+ *auui hām* 'to flow into'  
+ *uz* 'to lead out'  
**vahišta-** adj. superl. 'best'  
**vāti.gāēsa-** m. name of a mountain  
**vāzədrikā-** f. name of a mountain  
**vārəyna-** lit.: 'slaying lambs' (?), only  
with *mərəyā-* 'bird of pray'  
**vārəθraγna-** adj. 'victorious'  
**vāša-** m. 'chariot' (< \*uárta-)  
**vāstra-** ntr. 'pasture'  
**vāstriia-** adj. 'belonging to pasture,  
farming, breeding'; m. 'farmer'  
**vāθβā-** f. 'cattle'  
**vərəi̯ra-** ntr. 'victory'  
**vərəθrauuan-** adj. 'victorious'  
**vərəθrauastəma-** adj.superl. 'most  
victorious'  
**vərəθraγna-** ntr. 'victorousness'  
**vərəθrajan-** adj. 'victorious'  
**vouru.kaša-** adj. 'having wide bays',  
name of a mythical lake  
**vouru.gaoiiaoi-** adj. 'having wide  
cattle-pastures'  
**vouruša-** m. name of a mountain  
**vohu-** adj. 'good'

**vō** → *va-*  
**vōi̯nū-** f. 'flood'  
**viiarəvīia-** adj. 'undisputed'  
**viiažana-** adj. 'eloquent'  
**viiažman-** ntr. 'assembly',  
pres.denom. *viiažmaniiā-*  
'to speak in the assembly'  
<sup>+</sup> *viiq* nom.sg.m.pres.part.act. → *vi*  
<sup>+</sup> *viuuača* → *vid*  
**vij** 'to brandish', pres. *vačja-*  
**vid** 'to find', perf. *viuuačd-*  
+ *viuuača* 3.sg.ind.perf.act.  
**vičβana-** m. name of a mountain  
**vis** 'to be available, serve as', pres. *visa-*  
**viš-** m. 'poisonous plant' (?)  
**višauua-** f. name of a mountain  
**vī** 'to pursue, chase after'  
+ ā 'to draw near'  
**vī.bərəv̥βəṇt-** adj. 'divided into  
sections'  
**viuuačhuša-** adj. 'son of Vivavant'  
**vīlāp-** f. 'wide water' (?)  
**vīra-** m. 'man'  
**vīs-** f. 'family, clan'  
**vīspa-** adj. 'all, every'  
**vīspa.tauruuairi-** f. name of the mother  
of Astuuat.ərəta  
**vīspō.əiīrā-** adj. 'lasting for all the  
days'  
**vīzačāra-** adj. 'with wide-open mouth'  
**višauuant-** adj. 'poisonous'  
**vištāspa-** m. name of a Kavi  
**račuuuant-** adj. 'opulent, splendid',  
m. name of a mountain  
**račuuastəma-** adj.superl. 'most  
splendid'  
**račēmana-** m. name of a mountain  
**raožsna-** adj. 'light, radiant'  
**raožsni.zšnut-** f. 'radiant strengthen-

*ing'*  
**raođita-** m. name of a mountain  
**raiīi-** m. 'splendour'  
**ravuah-** ntr. 'space'  
**rača-** m. 'chariot'  
**račačstā-** m. 'warrior'  
**rapičβina-** adj. 'of midday'  
**raz** 'to stretch', pres. *rāzaiia-*  
+ *hām* 'to rise up, step (to the  
contest)'  
**razura-** ntr. 'forest'  
**rātā-** f. 'gift'  
<sup>1</sup> **rii̯** 'to die', perf.part.pass. *irista-*  
<sup>2</sup> **rii̯** 'to mix', pres. *račiθβa-*  
*ruc* 'to shine', pres. *raocaiia-*  
+ *us* 'to blaze up'  
**rud** 'to grow', pres. *raođa-*  
+ ā 'to grow up'  
  
 + ā 'to confess'  
**spačtinī-** adj. fem. of *spačtīta-* 'white'  
**spar** 'to jerk, push, kick', pres. *spara-*  
+ *frā* 'to kick against' (+ Gen.)  
**spačtī-** f. 'observation'  
**spā** 'to throw', pres. *spāia-*, *spispā-*  
+ *apa* 'to throw away, aside'  
**spāra.dāšta-** adj. 'granting prosperity'  
**spənta-** adj. 'bounteous'  
**spəntō.dāta-** m. name of a mountain  
**spitauuarənah-** m. name of a mountain  
**spitāma-** adj. name of Zarathushtra's  
family  
**spitiūra-** m. personal name  
**spiti.dōi̯ra-** adj. 'having bright eyes'  
**snāuuička-** m. personal name  
**snud** 'to cry', pres. *snaodā-*  
**sraian-** ntr. 'beauty'  
**srīra-** adj. 'beautiful'  
**sru** 'to hear', pres.caus. *srāuuaiia-*  
+ *frā* 'to recite'  
**sruuara-** adj. 'bearing (an armour of)  
horn(y scales), horned'  
**sruuō.zana-** adj. 'having leaden jaws'  
**srut.gaoša-** adj. 'having ears which  
hearken'  
**srut.gaošotəma-** adj.superl. 'having  
ears which hearken best'  
**zaođrā-** f. 'libation'

*zaoša-* m. 'pleasure, liking'  
*zainigau-* m. personal name  
*zairi.pāšna-* adj. 'having a yellow heel'  
*zairita-* adj. 'yellow'  
*zauuanō.sū-* adj. 'who prospers through libations'  
*zauruuan-* m. 'old age'  
*zaxšaϑra-* ntr. 'words of abuse'  
*zadah-* ntr. 'fundament, buttock'  
*zafar-* ntr. 'mouth'  
*zam-* f. 'earth'  
*zaraϑuštra-* m. name of the founder of the Mazdayasnian Religion  
*zaraϑuštri-* adj. 'Zarathushtrian'  
*zarañiiō.pusa-* adj. 'having a golden diadem'  
*zarənumaitī-* f. name of a river  
*zasta-* m. 'hand' (of ahuric beings)  
*zāta-* adj. 'born'  
*zəmarəguz-* adj. 'hiding in the earth'  
*zərəðaza-* m. name of a mountain  
*zurō.jata-* adj. 'treacherously killed'  
*zuš-* 'to enjoy', perf.part.pass. *zušta-* + *frā* 'to like, love'  
*zgad-* 'to dash', pres. *zgada-* + *ā frā* 'to dash forward to'  
*zbar-* 'to go astray, deviate, move around', pres. *zbara-*  
*zraiaih-* ntr. 'lake, sea'  
*zruuan-* m. 'time'  
*sud-* m. 'thirst'  
*ś(ii)u* 'to move, go away', pres.inchoat. *śusa-* + *frā* 'to fly away'  
pres. *śauua-<sup>tī</sup>* 'to drive' + *apa* 'to drive away'  
*śiiaοϑna-* ntr. 'deed' (< \*čiautna-)  
*ya-* rel.pron. 'who'  
*yaēšiañt-* → *yah*

*yaoxštiuuant-* adj. 'skilful'  
*yauuaējī-* adj. 'living forever'  
*yauuaēsū-* adj. 'thriving forever'  
*yauuał* adv. 'as far as'  
*yaϑa* 1. adv. 'how'; 2. subord.conj.: causal 'because, as'; final 'so that'  
*yaϑa yał* subord.conj. consec. 'so that'  
*yaϑna* adj. 'how'  
*yaδał* adv. 'where from'  
*yał* 1. adv.; 2. subord.conj.: temp. 'when'; causal 'since'; final, consec. 'so that'  
*yam* 'to hold', pres. *yāsa-* + *ni* 'seize'  
*yasna-* m. 'veneration'  
*yaz* 'to venerate', pres. *yaza-*  
*yazata-* adj. 'adorable'  
*yah* 'to boil', pres. *yaēšia-*  
*yahmiia.jatara-* m. name of a mountain  
*yātu-* m. 'sorcerer, wizard'  
*yezi* subord.conj. conditional 'if', temp. 'when'  
*yima-* m. name of a mythical king  
*yimō.kərənta-* adj. 'cutting Yima to pieces'  
<sup>1</sup>*ha-* dem.pron. 'this'  
<sup>2</sup>*ha-* pers.pron.3.pers., enclitic *hē* dat.sg.  
*haētumata-* adj. 'belonging to Haētumanṭ'  
*haētumanṭ-* m. name of a river  
*haēnā-* f. 'enemy army, hostile army'  
*haoma-* m. name of an intoxicating plant  
<sup>1</sup>*haosrauuah-* m. name of a Kavi  
<sup>2</sup>*haosrauuah-* m. 'Well-famed', name of a bay of Lake Vourukaṣa  
*haosriiañha-* m. name of a mythical king  
*haitī-* pres.part.act.fem. 'being' → <sup>1</sup>*ah*

*hauruuatāt-* f. 'wholeness'  
*hakał* adv. 'at once'  
*hazai-* m. 'companion'  
*hac* 'to follow, accompany', pres. *haca-* + *upa* 'accompany'  
*haca* prep. + instr. and abl. 'from'  
*haϑra* adv. 'at once'  
*haϑrauuata-* ntr. 'immediate victory'  
*hapta* cardinal number, indecl. 'seven'  
*haptaiϑiia-* adj. 'of seven parts'  
*haptavā-* ordinal number, adj. 'seventh'  
*han* 'to win', pres.desid. *išāñha-*  
<sup>1</sup>*hama-* adj. 'same'  
<sup>2</sup>*hama-* adj. 'all, whole'  
*hamankuna-* adj. 'hooked together'  
*hamərəϑa-* m. 'enemy'  
*hamō.manah-* adj. 'having the same thought, of the same thought'  
*hamō.vacah-* adj. 'having the same speech, of the same speech'  
*hamō.śiiaοϑnah-* adj. 'having the same action, of the same action'  
*haraitī-* f. name of the primordial mountain  
*harc* 'to emit, discharge', pres. *harəcāiia-* + *frā* 'to send forth'  
*hazajra-* cardinal number, adj. 'thousand'  
*hazajra.yaoštī-* adj. 'having a thousand skills'  
*hazah-* ntr. 'violence'  
*hāu* nom.sg. → *auua-*  
*hāma-* adj. 'all, whole'  
*ham.varəiti-* f. 'defence'  
*ham.varəitiuuant-* → *nairiiañm.ham.varəitiuuant-*  
*hē* → <sup>2</sup>*ha-*  
*hi* 'to bind, fetter', perf.part.pass. *hita-*  
*hi-* pers.pron.3.pers., only enclitic acc.  
*hita-* perf.part.pass. 'fettered' → *hi*  
*hitāspa-* m. personal name  
*hid* 'to drive', pres. *hiδa-* + *apa* 'escape' (fientive sense) in Yt 19.56  
*hinu-* m. 'bond, fetter'  
*hizū-* m. 'tongue'  
*huuacah-* adj. 'whose words are good'  
*huuaršta-* adj. 'well-done'  
*huuaspā-* f. name of a river  
*huuag̊βa-* adj. 'having good herds'  
*huuira-* adj. 'manly'  
*huxšaϑrō.təma-* adj. 'whose rule is best'  
*hutāšta-* adj. 'well-created'  
*huðaēna-* adj. 'whose faith is good'  
*hunu-* m. 'son' (of daevic creatures), 'spawn'  
*humata-* adj. 'well-thought'  
*humanah-* adj. 'whose thoughts are good'  
*husasta-* adj. 'well ordered'  
*huzantu-* f. 'good recognition'  
*hušiiaοϑna-* adj. 'whose deeds are good'  
*hūxta-* adj. 'well-spoken'

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### Abbreviations

acc.	= accusative	f., fem.	= feminine	postp.	= postposition
act.	= active	indecl.	= indeclinable	prep.	= preposition
adj.	= adjective	indef.	= indefinite	pres.	= present
adv.	= adverb	interrog.	= interrogative	pron.	= pronoun
aor.	= aorist	lit.	= literally	rel.	= relative
Av.	= Avestan	m.	= masculine	sg.	= singular
caus.	= causative	med.	= middle	subj.	= subjunctive
comp.	= comparative	MP	= Middle Persian	subord.	= subordinating
conj.	= conjunction	nom.	= nominative	superl.	= superlative
consec.	= consecutive	ntr.	= neuter	temp.	= temporal
dem.	= demonstrative	part.	= participle	them.	= thematic
denom.	= denominative	pass.	= passive	Y	= Yasna
desid.	= desiderative	perf.	= perfect	Yt	= Yašt
du.	= dual	pers.	= personal		
enclit.	= enclitic	plur.	= plural		

# Iranistik

## Beiträge zur Iranistik

Herausgegeben von GEORGES REDARD

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